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THE
French Historie.

That is;
A lamentable Discourse of three of the chiefe, and most fa-
mous bloodie broiles that haue happened in France
for the Gospell of Iesus Christ.

Namelie;

- 1 The outrage called *The winning of S. James his Streete*, 1557.
- 2 The constant Martirdome of *Annas Burgaw* one of the K. Councell, 1559.
- 3 The bloodie Marriage of *Margaret Sister* to *Charles the 9.* Anno 1572.

P:blished by A.D. — *Ann Doyrich* ded: fe

All that will lue godlie in Iesus Christ, shall suffer perse-
cution. 1. Tim. 3. 2.

bro: priye Edgeome
1589



Imprinted at London by *Thomas*
Orwin for *Thomas Man.*

1589.

1781



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for J. Baskett & Co. in Pall Mall
1782.

To the right worshipfull her louing Bro-
Master Pearse Edgecombe, of Mount Edge-
combe in Denon. Esquier, mercie and peace
from Iesus Christ.



Right worshipfull, and my louing
Brother, I haue heard it often &
truelie reported ; That, Lawes
maie be broken, but Nature can-
not be forgotten. I finde the force
of this in my selfe: if I finde not
the like in you, I blame not your
nature, but the contrarie crossings of those politike af-
fections that hinder the working of it. VVhen I had en-
ded this present Pamphlet, I saw that the simplicitie of
it required a Patron; & the often remembrance of your
former curtesies inforced me to make bolde with you.
Consider not therefore the Worthinesse of the worke, but
rather the will of the worker: for though the one maie
iustlie be condemned, yet the other deserues to be accep-
ted. This Booke which proceedes vnder your prote-
ction, if you consider the matter, I assure you it is most
excellent and well worth the reading: but if you weigh
the manner, I confesse it is base & scarce worth the see-
ing. This is therefore my desire; that the simple attire of
this outward forme, maie not discourage you from seek-
ing the cōfortable tast of the inward substance. You shall

The Epistle.

find here manie things for comfort worthie the considering, and for policie the obseruing. This hath beene my ordinarie exercise for recreation at times of leasure for a long space togeather: If I were sure that you would but take halfe so much pleasure in reading it, as I haue in collecting and disposing it: I should not neede anie farther to commend it. If you finde anie thing that fits not your liking, remember I pray, that it is a womans doing. The thing it selfe will sufficientlie prooue this to be true. Thus committing the patronage of this my recreation vnto your protection, and you with my good sister in law your wife, & all your children to the Lords tuition, I cease to trouble you: Honiton, the 25. day of Iulie. 1589.

Your louing Sister
Anne Dowriche.

PEARSE



PEARSE EDGEcombe.

*The sharpest EDGE will soonest PEARSE and COME vnto AN^d end.
Yet DOWT not, but be RICHE in hope, and take that I doo send.*

A. D.

- P** Vt not your trust in fading earth pult vp with fainting staies;
Possesse the Lord, so shall you still persist in godlie waies.
E Exalt your eies from common shapes, esteeme not of this pelfe;
E Expresse in deeds what faith you haue, examine wel your selfe.
As windes disperse the wau'ring chaffe, and tolle it quite away;
A All worldlie pompe shall so consume, and passe without delay.
Repleated oft with wandring change recount your life to be;
R Remember wel, no blessed fruite remaines on cursed tree.
So shal you trace the perfect path saluation to attaine;
S So shal you see this glittering glose set out to be but vaine.
- E** Xtinguish then the carnal course exempted from aboue;
Expell the qualmes of fond delights, excell in godlie loue.
Depart not from the liuing Lord, delight to read his word;
D Delaie no time, for he doth still defend vs with the sword.
Giue to your God your soule & life, good gain insues thereby;
G Griue not the Spirit that warneth you great dangers for to flie.
Cast all your care on him alone, care for no other praie,
C Considering he your greatest griefes can quicklie take awaie.
Of all things lent vnto this life one thing accompt the best,
O Onelie the truth & feare of God, on which our soules must rest.
Make no accompt of trustles trash, molesting misers minde;
M Mark how these maskers oftentimes much care & sorow finde.
Beware betimes of had I wist; be not these pleasures vaine?
B Beleeue in Christ, and so you shall be sure to liue againe.



To the Reader.



*A*mongst manie excellent precepts which Saint Paul gaue vnto the Church, this is to be considered; Let all things be done vnto edifying. If this had been of all men well considered, manie things which now flie abroad, might well haue been spared. That my one-lie purpose in collecting & framing this Worke, was to edifie, comfort and stirre vp the godlie mindes vnto care, watchfulnesse, Zeale, & feruentnesse in the cause of Gods truth; you shall easilie perceiue by the chusing and ordering of these singular examples which hereafter insue. In which these speciall circumstances are to be considered. First, The great furie and rage of Sathan likeli to bee displaced from his Kingdome of error and blindnes; the franticke madnes of the ignorant possessed people, delighting in darkenesse, and strining to uphold the Kingdome of their Master; and the prompt facilitie and readines of Sathans ministers to put in execution anie kinde of wickednesse: al which is to be seene both in the first example of The winning of Saint James his Streete, & in all the rest of the booke. Secondlie, The power, maiestie, & dignitie of the Diuell, possessing the chieftest States of the earth, & seeming to the outward appearance to weild the Truth vnto his obedience, in suppressing the strongest that dared openly to withst and him: in the Storie of Annas Burgæus. Thirdlie, The policie and crafte of Sathan and his members in deuising by subtiltie to circumuent the godlie; vnder the shadow of trust, to exercise tyrannie; vnder the colour of courtesie to practise crueltie; and vnder the vaile of a sacred oath, to couer most shamefull villanie. This is to be seene in the third example, of the miserable Massacre at the bloodie marriage. We had need therefore to be watchfull, strong, and wise: Watchful in praier, that we be not taken sleeping; strong in faith, that we be not ouerthrowen by Sathans might; wise as serpents, that we be not deceaued by the diuels allurements. We are to learn also, what trust we ought to repose in the promises and oaths of professed Papists, what shewe so euer they make of loue and friendship. Here as in a glasse, you shall plaintlie see the picture of all the morall vertues most liuelie described, in the strange patience, the godlie persouerance, the comfortable

To the Reader.

fortable orations, sweete speeches, and the constant and famous endings of these sacred Martires. Wheresoener thou shalt finde the Diuel brought in Poëticallie to make any oration to the King and States of France, as in manie places he is: then vnderstand, that vnder those speeches are expressed all the subtilties, villanies, cruelties and policies that were deuised, and by diuinish meanes put in practise against the godly, more liuely to set them down in their colors, as if it came from the duels owne mouth, as no doubt it came from his spirite. Againe, in all the orations of the Martirs, & of the King, the Queene, the Guise, and all other that haue speeches in this booke, marke that of purpose the nature both of the person that speaks and also of the matter that is spoken, are liuely set downe: so that here are not bare examples of vertue and vice, but also the nature and qualities of those vertues or villanies are manifestly depainted to them that will seeke for it. The noble Martirs of England are knowne sufficiencilie almost to all; these excellent French Histories were seene but of few, being in worthinesse nothing inferior vnto the other.

The causes why I haue described it in verse are 3. First for mine owne exercise, being a learner in that facultie; Secondlie, to restore againe some credit if I can vnto Poëtrie, hauing been defaced of late so many waies by Wanton vanities. Thirddie, for the more noueltie of the thing, and apt facilitie in disposing the matter framed to the better liking of some mens fantasies, because the same Storie in effect is already translated into English prose. Many of these orations that are here fully & amplie expressed, were in the French Commentaries but onely in substance lightly touched, and the summe set downe without amplifying the circumstance, and yet heere is no more set downe, than there is signified. I haue also, for the more terror vnto the wicked, diligentlie collected the great plagues and iust iudgements of God shewed against the persecutors in euery senerall History, & haue set them downe so in order, and amplified them by the like iudgments against sinners out of the Word and other histories, that euerie proud persecutor may plainly see what punishment remaineth due vnto their wicked tyrannie. To speake trulie without vaine glorie, I thinke assuredlie, that there is not in this forme anie thing extant which is more forceable to procure comfort to the afflicted, strength to the weake, courage to the faint hearted, and patience vnto them that are persecuted, than this little worke, if it be diligentlie read and well considered. So wishing that all the excellent and rare wits that now flourish in England, and shew them selues manie times in vaine deuises, would all learne to consecrate their
singular

To the Reader.

*singular giftes to the glorie of God, the edifying of his Church, and the sal-
nation of the soules of Gods chosen. Then would the Lord still blesse their
labours, and giue their names a perpetuall memorie.*

*So I commit thee to Gods protection, and commend this my pleasant
exercise to thy good liking: which, if I perceiue to be accepted, thou shalt
encourage mee to proceede, to make thee acquainted with more excellent
actions. Honiton in Deuon. this xxv. of Iuly. 1589.*

A: Dowriche.



*To the Reader that is frendlie to
Poetrie.*

VVhat so thou be that readst my Booke,
Let wit so weigh my will;
That due regard maie here supplie
The want of learned Skill.

A: D:



THE FRENCH Historie.



Walking on a daie,
the woods and forrests nie :
In shrilling voyce, and mournfull tunes,
me thought I heard one crie.
Which sodaine feare so dasht
my blood and senses all,
That as one in a traunce I staid
to see what would befall.

A thousand thoughts opprest my fearfull wauering braine,
In musing what amid the woods that fearful voice shuld mean
I feard least theeues had robd and cast some man aside :
Because it was the common waie where men did vse to ride.
Among the sauage beasts that in these woods remaine,
I doubted least some trauler stood in danger to be slaine.
But casting feare apart, I ranne toward the place,
To see the wight that did lament, and waile his wofull case.
Alone, no perill nigh, within a bushie dale,
A stranger sate: I got aside to heare his dolefull tale.

O noble *France* (quod he) that bor'ist sometime the bell,
And for thy pleasure and thy wealth all Nations didst excell !
How art thou now of late with mischief so posselt,
That al the Realmes of Christendome thy falshoods do detest ?
Where is thy vernant hiew ? thy fresh and flowing fame ?
What fell vnluckie spot is this, that so dooth stain thy name ?
Where is thy mirth become ? where is thy smiling cheere ?
Wher is thy ioiful peace, that erst did make thee shine so cleer ?

*The pitiful lamentation of a
godlie Frenche
Exile, which
for persecuti-
on forsooke his
Countrie.*

B

Where

The French Historie.

- " Where are thy youthlie troopes, the Nobles of thy Land?
 " Where is thy faith; without the which, no realm can euer stād.
 " Where is the mutuall loue that Prince and people had?
 " Where is the noble vnion, that makes the Countrie glad?
 " Where is the due regard that Princes ought to haue;
 " From all the bands of tyrannie their people for to saue?
 " Where is thy pitie gone, where is thy mercie fled;
 " That Lion-like in euerie place such Christian blood is shed?
 " But these of late to thee ô *France* haue bid adieu,
 " That rigor reignes in mercies seate: alas, it is too true.
 " For hauing no remorse to heare thy childrens grone,
 " Like as a widow comfortlesse thou shalt be left alone.
 " For they that feare the Lord, and haue for him a care,
 " Haue learnd too late the costlie wit thy treasons to beware.
 " Therefore thy children haue their native Coasts resignde,
 " With better hope in forrein Lands more mercie for to finde.
 " And that which is the worst, I see thou dost not waie
 " The Spiders spite, that long hath woue the web of thy decaie.
 " Therefore if thou wilt know the cause of all thy woe;
 " Then mark the iudgements of the Lord, from which thou cāst
 " Their Land was like a wilderness that no man passed by;
 " He makes no long delaie, but bids the Prophet show,
 " This plague doth alwaies follow them that do despise his law.
 " For they that Idols serue, and from the Lord doo shrink,
 " They shal be fed with bitter gall, & wormwood water drinke.
 " And why at sundrie times was *Egipt* plagued so?
 " But for because he would not yeeld to let Gods people goe.
 " Why was the Lord with *Saul* so wroth and full of ire,
 " In sparing *Agag* and the beasts the people did desire?
 " For he had now accurst both *Agag* and his Land,
 " Commanding *Saule* without remorse to kil them out of hand:
 " Because this *Amalek* would not at all vouchsaue

Jeremie 9. 12. If *Iuda* now (saith he) should aske the causes why (not goe.

1. Samuel. 15. Why was the Lord with *Saul* so wroth and full of ire,

Within

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2

Within his Land Gods chosen Flocke a passage for to haue : „
 But falslie did conspire to worke their open shame, „ *Exodus 17.4.*
 To Inare their feete they laie in waite from *Egipt* as they came. „ *Numb. 24.20.*
 And thou *Ierusalem*, what sinne did file thy fall, „
 When *Titus* and *Vaspasian* did tumble downe thy wall ? „
 Why did the Lord depart from thee that wast so braue, „
 And to thy foes made thee a pray, a iest, a seruile slaue ? „
 Because amiddes thy mirth thy God thou didst forget, „
 And wouldst not haue his prophets liue, but didst the il intreat. „
 O *France* therefore be wise, learne ere it be too late „
 By these examples, to begin these bloodie sinnes to hate. „
 For thou with *Iuda* land hast done thy God great wrong, „ *France com-*
 To serue and set vp other Gods to runne a whoring long. „ *pared with Iu-*
 Thou hast for wooden Gods, Gods liuelie Image spilde : „ *da, Egipt, A-*
 And with the streams of christia blood the streets & canels filld „ *gipt and Ieru-*
 Thou hast with *Egipt* long Gods word in prison pent; „ *salem.*
 And wilfullie refusde the light that he to thee hath sent. „
 The *Moses* that begins this light for to vnfolde, „
 Thou seekst to lap him presentlie in chaines and irons colde. „
 Thou dost with *Amalek* with all thy wit assaie „
 To lie in waite that in thy land the truth may haue no waie. „
 And thou a cruell nurse to Gods elect hast been, „
 To blemish thus the shining light that in thee hath bin scene. „
 And with *Ierusalem* Gods Prophets thou hast slaine, „
 That in thy popish ignorance thou mightest still remaine. „
 If *Iuda* shall be fed with wormwood mixt with gall; „
 If wilfull *Egipt* plagued were that kept Gods Church in thral; „
 If God no pitie showde, and mercie none would haue „
 Vpon the land of *Amalek*, nor man nor beast to saue; „
 And if the blinded pride that in *Ierusalem* dwelt, „
 Could not escape Gods heauie wrath, but man & childe it felt. „
 What shall become of thee thou blinde and bloodie land ? „
 How dost thou think for to escape Gods iust reuenging hand ? „

B 2

But

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" But sith I doo not doubt God will reuenge our case,
 " And for his chosē when he list prouide a dwelling place;
 " I will no more lament in sad and mourning stile,
 " But thanke the Lord that set me safe within this pleasant Ile.
 " O happie *England*, thou from God aboue art blest,
 " Which hast the truth established with peace and perfect rest.
 " God giue thee therewithall a good and thankfull minde,
 " That to thy louing God no waie thou shew thy selfe vnkinde.
 " But still thou maist remaine as thou hast been of yore,
 " A Nurse to Gods afflicted flock, that he maie blesse thee more?
 " But now will I depart, the Lord direct my waie,
 " And send me in this pleasant Ile some simple slender staie:
 " Till God grant me returne, or otherwise prouide.

*a The French
 Pilgrime ha-
 uing espied the
 Authour, com-
 meth to him.*

*b The talke be-
 tweene them.*

c The Pilgrim.

a But is not that an *English-man* that I haue yonder spide?
 b Wel met my frend, tel what thou art that mak'st this mone?
 And whie within these desert woods art thou thy selfe alone?

c I am a stranger wight, and *France* my natiue soyle,
 Fro which, of late, by luckles chance, & need, am forst to toyle.

Such troubles and such warres of late haue there befell,
 " That such as feare the Lord aright no suretie haue to dwell
 " Within that wofull Land: so God me hether sent
 " To liue with you in happie state, which he this Land hath let.

*d The English-
 man the Au-
 thor.*

d Oh happie times am I: my frend I thee desire
 Come goe with me, for of these warres I greatly long to hear.
 And if that thou wilt staie, as long as thou wilt craue
 My house as thine, and all therein thou shalt be sure to haue.
 Therefore my frend I praie, thy wit and tongue prepare,
 The cause of all these bloodie broiles in verse for to declare.
 And first of all describe the matter, and the man,
 The place, the time, the manner how this Ciuill warre began.

e The Exile.

e O Sir, but this request doth pierce my wounded hart,
 " Which gladly would forget again my woful countries smart.
 " For who can well displaie the treasons and the guiles,

The French Historie.

3

The bloodie murders mercilesse, the snares and craftie wiles
 Which *France* hath put in vre these thirtie yeeres and more,
 The like of which in Christendome was neuer scene before?
 But sith it is your will to know the wofull state (hate.
 Of Christs afflicted Church in *France*, which Antichrist doth
 Come rest you here a while, and marke what I shall tell,
 Great warres & broiles I must declare, God grāt it may be wel.
 And first to pitch the plot that you doo so desire,
 I will vnfolde the cheefest cause that kindled first this fire.

A Bout the verie yeere of Christ his Incarnation 1557. *The French Pilgrime describeth the cause of the Ciuill warres in France*
 A thousand five hundred fiftie seuen by iust cōputation:
Henrie were the Crowne the second of that name,
 In whose vnhappy Reigne began this fearfull fierie flame.
 For now in *France* began Gods truth for to appeere,
 Whose ioiful beames in *Germanie* at this time shone ful cleer.
 But as the *Iewes* sometimes Gods Prophets did despise,
 And as the Scribes and Pharisies did set their whole deuise
 To shade the shining light, which God to them had sent:
 So *France* in furie blindlie set against Gods truth is bent.
 Which truth but latelie sownen, and scant appearing greene,
 They seeke by force, by fire & sword to roote & raze it cleene.
 But though proud *Pharao* did Gods chosen long oppresse,
 Yet still amidstes the fierie broiles his people did increase.
 So now amidstes the flame Gods word a passage found,
 Which did increase his chosen flocke by force of siluer sound.
 VVhich sound in Gods elect did worke such sodaine change
 In all estates, that at the first in *France* it seemed strange.
 Gods mightie Spirite did worke his mercie still was preft,
 That some of all estates were calde their blindnesse to detest.
 Though riches be a let, and noble birth some staie,
 That verie few of these (saith Christ) do finde the perfect way:
 Yet God to bring to passe the worke he did intend,

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Did also raise some Noble men the poorer to defend.
 So now they fall at square, now here began the strife:
 For Sathan could not beare to see a new reformed life.
 That Propheſie is true (for Chriſt did ſpeak the word)
 I came not to giue peace to mine, but ſtrife, debate, & ſword.
 The ſonne againſt the ſire, one friend againſt another,
 The word ſhal brothers part, & ſet the daughter gainſt the mo-
 So fel it out in *France*, his word did now deuide (ther.
 His choſen, from the reſt of thoſe that tooke the aduerſe ſide.
 The Land deuided thus, two parts there fell at firſt;
 Gods people were in number leaſt, the greater was the worſt.
 Now Sathan was afraid, for now he ſtriued fore
 To keepe the King and chiefeſt States in blindnes as of yore.
 It pincht him to the quicke to loſe his kingdome ſo,
 It greeude him to the hart that he ſhould let his ſeruants go.
 He ſits not idle now, he calls his wits in place,
 Some cunning knacke for to contriue to help him in this caſe.
 His wile wilfull craft by long experience bred
 Hath taught him now an ancient feat to cruſh the goſpels head.

*The firſt orati-
 on of the diuell
 to the king, the
 Queen mother
 and Court of
 Paris.*

Now ſummons he his men and ſeruants to appeere;
 Now help me at this need (quoth he) my friends & felows deer:
 Now is the time to ſtirre while matters yet be newe,
 While blinded mindes in doubting hang, not knowing what
 For if the word of God do once begin to ſhine, is true.
 “ Then farewell all, I ſhalbe faine my kingdome to reſigne.
 “ But if you will agree and follow mine aduiſe,
 “ We ſhall cut off this ſowen word, as faſt as it ſhall riſe.
 “ And firſt we muſt giue out ſome vile and leud report
 “ Of ſuch as doo profeſſe the truth, and ſuch as doo reſort
 “ Vnto their Sermons: ſo this waie it will be beſt,
 “ To make the King and manie more their dealings to deteſt.
 “ And when as they ſhall meete in Church to ſerue the Lord,
 “ VVee’l ſaie they do defile theſelues, to make the more abhord.

And

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4

And when in fields they ioine their ioyfull Psalmes to sing, „
 VVee must giue out that they conspire which waie to kill the „
 So to their filed talke the King will giue no heed, (King. „
 But giue vs leaue, and ioyne with vs against them to proceede. „
 And manie that shall heare this smooth inuented lie, „
 VVil neuer seek the truth : but then condemne them by & by. „
 So shall we haue our will, so shall we set a staie „
 For those that seek to know the truth to stop the in their waie. „
 And that we maie the more their dealings quite deface, „
 I must deuise to point you all your office and your place : „
 For some must Capitaines be to lie in waite for blood, „
 And burne them in their temples all, to doo your master good. „
 And such must alwaies be abroad to range the coasts, „
 In euerie place to lie in waite, and meete them at their hoasts. „
 And some must staie at home to lie in Prince's care, „
 That of these men within his sight not one may dare appeare. „
 If force will not preuaile, if Nobles take their part, „
 By flatterie then some must attempt these Nobles to subuert. „

This said it was agreed, the Counsaile cried, Amen.

And euerie one to plaie his part did giue his promise then.
 O poore vnhappy place, ô *France* how art thou led,
 Thou gleanst the sap of deadlie food in steed of liuèlie bread.
 The Mother Queene as cheefe dooth promise to begin, *Mother Queen*
 By treason ioynd with flatterie to trap them in her ginne.
 And he that was ordaind to watch the Princes hall,
 VVas bloudie *Lewes* of *Lorraine* towne that filthie Cardinall.
 And they that tooke in hand false rumors for to sowe,
 VVere Priests, & friers, with deuce Gods truth to ouerthrow.
 The Capitaines that were glad to take this cause in hand,
 The blinded *Guises* were, which swore to lead this bloudy bād.
 Now let vs see the end, how these their parts doo plaie; (saie.
 And marke where all things fal not out as we haue heard them

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*The first outrage and horrible murder of the
the Godlie, called The winning of
Saint Iames his Streete.*

^a In the raigne
of Henrie the
second, Anno
1557.

^b Philip King
of Spaine ha-
ving married
Marie Queene
of Englande,
gaue the Con-
stable of France
a great ouer-
throw, which
afterward was
called the ouer-
throw of Lau-
rence Day.

^c The godlie
in danger fall
to prayer, as
their best re-
fuge.

^d The wicked
cannot abide
any good exer-
cise.

^e The violent
and mad rage
of Sathan a-
gainst the
word.



Ow at this verie time
when Philip King of Spaine
^a Came to *Sanquintines*, garded with
a great and mightie traine :
The Constable of France
to meete him made some hast,
VVhose power was vanquisht there,
and he fell ^b prisoner at the last.

The faithfull which beheld great danger nigh at hand,
VVhich God did threatē now to fal, on thē, their prince, & lād.
VVith one consent they meete, to God they crie and ^c praie :
VVhich is the onlie meanes for sin Gods heauie wrath to stay.
But once aboue the rest, as in *S. Iames* his streete
In *Paris* towne they did agree great numbers for to meete,
To pray vnto the Lord to quench this flaming fire,
They might receiue his Sacraments, & eke his word to heare;
^d The spies that laie in waite such vantage for to get,
In tumult armed the common sort their houses to beset.
VVhose follie thus abusde, which furie did incense,
VVith weapons rann, as if these men had done some great of-
fence.
The faithfull closed thus, no waie there was to flie,
The ^e rage and tumult was so great, they yelded all to die.
To God they did commend their bodies and their life,
And with their hūble suites assaid, to swage their raging strife.
But all could not preuaile, their words could not be heard,
For furie to their iust excuse did giue but small regard.
But God that neuer failes his seruants at their neede,
By stretching out his helping hand, did stand thē now in steed.

For

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5

For as to *Peter* once in prison closelie pent,
 To lose his lockes and set him free an Angel there was sent;
 So God now made a waie a passage strange to giue,
 By opening of a mightie dore the weaker to releue.
 By which the fainter sort without all danger fled,
 The greater sort were taken then, and straight to prison led.
 Among which godlie troope that did their bodies yeeld,
 Were women of great parentage which were with shame re-
 (Of them whom furie fed) to prison as they went, (uilde
 Yet for all this these noble mindes their deedes did not repent.
 And that which was the worst, in prison where they were,
 The theeues and bloodie murtherers did find more fauor ther.
 For they that death deserude were taken from their clinke,
 And in their colde & vglie pits which breathd a deadly stinke
 These men were thrust & bound, & kept with watch & ward,
 That al accessse of worldly ioy from them might quite be bard.
 Yet now because they had not roome inough for all,
 In diuers wardes alone to pen, these captiues thus in thrall;
 Great numbers they were faine together for to place,
 To comfort them God did deuise to bring it so to passe.
 The prisons now did ring with Psalmes and ioifull songs,
 They praied god whē he thoght best to ease thē of these wrōgs
 When this was noisde abroad and some were thither sent
 To know the cause: then this was found the sum of their intēt,
 At first when they did meete, a lecture there was red
 In vulgar tongue out of Gods book, wherby their soules were
 Then did the preacher show, & there he did recite
 The vse of that most sacred feast whereof *S. Paule* did write,
 Vnto the *Corinthes* once: In which he shewed plaine
 The vse and abuse of the same, to comfort or to paine.
 When this was done, againe they fell vpon their knees,
 And for the King & Cōmons all they praied with watric eies:
 That God would yet withhold his iust reuenging hand,

*A certain gate
 in this assault
 by the prou-
 dence of God
 was wonder-
 fullie opened,
 for the saue-
 gard of manie,
 when the hou-
 ses were on e-
 uerie side beset.*

*Murder with
 Sathans Mi-
 sters, findeth
 more frendship
 than the truth.*

*The exercise of
 the godlie.*

*Commande-
 ment was giue
 by the King,
 that some meet
 men should be
 chosen to consi-
 der the causes
 of these cap-
 tiues.*

*The cause of
 this great tu-
 mult.*

C

And

The French Historie.

And blesse with perfect truth & peace, their King, & eke their
Then did they all receiue Communion bread and wine (land.
To staie their faith in Christ his death, whereof this a signe.

Now this was all the hurt which they did then procure,
For which this raging tumult rose, & they these paines indure.

Sathan's wicked policie, by his ministers to deface the truth with fained lies. The first lie that Sathan spreadeth against the godlie.

But marke the creeping craft of Sathan in this case,
How he by false report doth seeke the truth for to deface.

His seruants now he sends, and bids them ride in post,
These new inuented lies to spread abroad in euerie Coast.

First how the *Lutherans*, (so Sathan did them name)
Great wickednes did put in vse in places where they came.

And how that in the night when other were at sleape,
In darknesse where no candles were, great numbers on a heap

2. Of men and women both together did resort
To match themselues; for to fulfill a stinking filthie sport.

3. And how these godlie men all sitting in a round,
Vpō the tables where they sate, great dainties there were found,
As wine, and bellie cheere, and each with others wife,
In these their priuie *Bacchus* feasts did lead a filthie life.

4. And how among the rest to worke their wicked will,
Their vsage was (ō shamelesse lie!) their infants for to kill.
These godlie men (saie they) that seeme to shine so cleere,
Now vnder show of godlie life most filthie doo appeere.

The diuels ambassadors.

The Monkes as Legates leaud of *Pluto's* bloodie minde,
Do sweate & sowe to blaze abroad this stinking hellish wind.

As men that were most fit to spread this lying fame,
Which in their liues as dooth appeare do dailie vse the same.

But they in open place these matters so dilate,
That in the mindes of blinded fooles, they raise a deadlie hate

Against these feelie soules, which neuer meant this ill,
That eke the common sort did long these godlie men to kill.

And not the common sort are now deceiud alone,
But this assailes the Noble men, and strikes the Princes throne.

Which

The French Historie:

6

Which lie no sooner came before the Princes face,
 But stood in hope by Sathans meanes, to finde assured grace.
 Whose minde by light beleefe in furie so was bent,
 That to destroy these hurtles men he plants his whole intent.
 So now he giues in charge to haue their dealings tride,
 And chosen men he did appoint the same for to decide.
 These men in office put, no time could idle spend,
 But hard against these seely sheepe their woluish wits do bend.
 This poore afflicted flocke that now in prison laie,
 In godlie ioy, but worldlie greefe did passe the time away.
 And they that were in faith more stronger than the rest,
 To cōfort those that were but weak, their will was euer prest.
 And those that were at large did trudge from place to place,
 To ease the outward greefe of such as saw this heauie case.
 Declaring by the word that this came not by chance :
 But God was he for some intent which lead this woful dance.
 Perchance to shew his will, perchance to trie their faith,
 Perchance to plant his hidden truth by their most happy death:
 Perchance to be a meanes their foes for to confound,
 As once amidst the flouds he strake proud *Pharao* to the ground.
 Perchance amidst our mirth, our God we did forget :
 And youthly bent, to vain delights perchance our mind did set
 So God in mercie now to call vs home againe,
 And see our selues : hath thought it good to let vs feele some
 Yet still amidst the flame let this be all our rest, (paine.
 That all things done to Gods elect are alwaies for the best.
 Thus did they still remaine ; to God they did commend
 Themselues, their case, content to beare what euer God should
 And now with solemne fasts & praier put in vre, (send.
 And eke by writing they assaie, some fauor to procure.
 The King they doo request that truth might trie their deedes,
 That Iustice cicle might deuide the Roses from the weedes ;
 That fickle flying tales from credit might be bard,

Princes are many times abused by lying Parasites. The chiefe angels of Sathans which fight against Michael our Christ, are the wicked Princes & potentates of the world, Reuel. 12.7.

They that of the Lord haue received greater portson of knowledge and faith, are bound to comfort the weaker.

The comfortable speeches of the godlie one towards another.

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Patience a notable token of Gods election, and loue.

Fasting and praier the one lie best weapons of the godlie in aduersitie.

The godly captiues write to the King.

The French Historie.

“ Till that by iust and equall prooffe both parties haue ben heard.
 “ And if it were his will that they might now dispute,
 “ They doubted not by written word the Sorbons to confute.

*Sathan alwaie
readie at a
pinch.*

Yet this could not preuaile for all this good deuice:
 For some stood by, that told the king, their writings al were lies
 The godlie greued thus, as reason did them binde,
 By other letters trie to change the Kings affected minde.

*The earnest
letters the se-
cond time writ-
ten to the king,
by the innocent
captiues.*

In which they warne his Grace to looke vnto himselfe,
 Not to preferre before his God this wicked worldlie pelfe.
 And therewithall to view the state of that his Land,
 How all things prospered well which he did take in hand,

*This K. Henry
the 2. was once
an enimie to
the Pope, and
seemed to fa-
uor the Gospel.*

“ So long as to the truth he bent a willing care,
 And to the godlie Christian flocke a faithfull heart did beare.
 But since he brake his faith he gaue the *Germane* band,
 And to that greasie Priest of *Rome* againe did giue his hand,
 How all things since haue gone a cleane contrarie waie,

“ And nothing prospered well sith he the truth did so betraie.
 “ And now ô Prince (quoth they) except thou do repent,
 “ Assure thy selfe to plague this sinne the Lord is fullie bent.
 “ And he that now hath lent to thee this happie Raigne,
 “ Will for thy sinne most surelie turne thy pleasure into paine.
 “ The Constable of *France* a looking glasse may be,
 “ In whō the end of swelling pride your Grace may plainly see.
 “ Who proudlie swearing said, If he returned sound,
 “ He would not cease till he had quasht *Genewa* to the ground.

*God for his
mercie manie
times giueth
Tyrants little
power.*

But God that sits aboue his follie did deride,
 And at *Sanquintines* did confound his purpose and his pride.
 So he that latelie swore against the Lord to fight,
 Was taken captiue by the foe, his armie put to flight.

“ Of wicked wilfull wits this is the wofull end,
 “ When fancie rulde by witles will, their strength will striue to
 “ Against the Lord. But now ô King we do not care; (bend
 “ For whatsoeuer God shall send we willing are to beare.

But

The French Historie.

7

But yet of this be sure, the blood that thou doost wring
From vs vniustlie, is the seed whereby the Church doth spring.
And though our bodies be consumed in the flame,
Yet of our ashes God will raise that shall defend the same.
To shade the shining light, no wit can well preuaile : (ueale.
So vaine, to striue to staie the truth which God doth nowe re-

*The blond of
the Martiris is
the seede of the
Church.*

*Truth, the
true Phenic.*

Thus while the Godlie worke their causes to defend,
The wicked impes of Sathan lurke to bring them to their end.
But one aboue the rest their death did dailie craue,

Munerius that bloodie wretch, that false and periurde knaue.

Who hauing now of late by falshood crackt his fame,
Did hope by hate of Gods elect againe to winne the same.

*Such are woy-
the men to be
the diuels chā-
pions.*

And hauing now attained the Princes bill asignd,
In *Paris* towne before the States he shewes the Princes minde:

Which was, that presentlie (all businesse set aside)

The King would haue the prisners calde, their dealings to be

And that they should proceed to iudge, & eke beleue (tride.

According to the euidence *Munerius* then should geue.

These letters being read, the Senate all agree

Not to receiue *Munerius*, nor anie thing that he

Should laie against the life of those that faithfull were,

For that himselfe had falsht his faith, which latelie did forswere.

*He that hath
bin once false
forsworn is not
to bee receiued
a witnes in a-
nie matter.*

And yet they did proclaime, that they would not refuse

If anie other would step forth the faithfull to accuse.

So, willing to performe the Kings intended minde,

Their cankred mallice plant the plot to haue the daie asignde,

When these afflicted soules from prison to their dome,

Before the whelpes of *Pilates* brood to iudgement now should

The daie is come, and they that were before ordaind (come.

To shew the glorie of the Lord, could not be now constraind

By all their braue deuice the truth for to denie :

But for the same amidst the flame they willing were to die.

The bloodie sentence past, (which was the Kings desire)

*The wicked
make quicke
dispatch in cō-
demning the
godlie.*

The French Historie.

The valiant troope of godlie men were drawne vnto the fire,
And chained to their stakes all naked as they stood:
Vnto the Lord their crie was heard from out amidst the wood.
But to the wicked troope which longd to see that daie,
They knowing sure their causes good, this or the like did say.

*The triumph
of the godlie o-
uer their ene-
mies, euen in
the midst of
the fire.*

Iam. 1. 2.

Iob. 5. 17.

2. Cro. 32. 31

Act. 4. 28.

Ephes. 1. 11.

Phil. 1. 28.

Genes. 4. 10.

Act. 7. 60.

NOW shall you haue your will, now shall you do your worst:
Now shal ye haue our guiltles blood, for which ye lōg did
We feare not of this death, we know that al must die, (thirst.
Yea happie are those sillie soules whō thus the Lord doth trie.
O welcome ioifull daie, ô welcome happie paine;
A crowne immortall with this flesh, we shall receiue againe.
Now hath the Lord here brought, and placte vs in this death,
Not for because he hates his truth, but for to trie our faith.
The counsell of the Lord hath sent what we receaue,
And you to vs shal doo no more than God shall giue you leaue:
And you that are our foes, beware the deadlie signe,
Which shewes you none of Gods elect; while thus ye doo re-
Against his knowen truth: for which we vndertake (pine
To spend our blood in his defence, and suffer for his sake,
The blood of *Abel* cride for vengeance to the Lord,
Which fell on *Cain* & al his seed, (whō men & earth abhōrd)
From which the Lord defend both you, and eke our land:
O Lord reuenge not this our wrong, but stay thy furious hand;
And giue them yet some space for to repent this thing;
And for our death we doo forgiue both them & eke our King.
Whose life the Lord preferue in health and perfect peace,
And grāt that vnder him the truth may haue some ioifull ease.
And though you haue some power this flesh for to destroy,
Yet cannot vs your rage deuide from Christs immortal ioy.
And though our breakfast seeme to flesh and blood some paine,
Yet shall we sup with Iesus Christ, and ease receaue againe.
Into thy blessed hands, ô Lord our soules receaue:

For

For of this earth and earthlietrash ô Lord we take our leaue.

Thus on the Lord they cride, which was their onelie trust,
Till that the flame had staid their voice, & bodie burnt to dust.
Now we that doo remaine our parts are yet to plaie,
But when ô Lord our time shall come, grant vs like happy daie.
And when our triall drawes, no matter where nor when,
That God will giue like constant faith; let vs crie all Amen.

*The iudgements of the Lord shewed vpon these bloodie persecuters
in this first outrage, by the example of manie the like out of the
Scriptures.*



Vt let vs heere behold

Gods iudgements iust and true,
Which neuer faile to follow them,
which doo his truth pursue.

As wicked *Caine* did long
poore *Abels* blood to haue,
So did the Lord marke him to be
a vile and vagrant slaue.

Genes. 4. 15.

When *Esau* did intend his brother for to kill,
The Lord did blesse good *Iacob* so, he could not haue his will.

Genes. 27. 43.

When *Pharao* followed fast Gods people to haue slaine,
Amiddes the fouds then iustlie fell both he and all his traine.

Exod. 14. 27.

As *Miriam* grudgde against the truth which she did know,
So did her fault soone finde her out a leaper white as snow.

Nomb. 12. 20.

When *Korath* and his mates good *Moses* did depraue,
The earth did gape, and they went all aliue into the graue.

Nomb. 16. 33.

And whil' st at *Bephidim* Gods people did remaine,

Exod. 17. 8.

The *Amalects* of *Esaus* brood poore *Iacob* would haue slaine.

Deut. 25. 17.

But God did not forget this foule and filthie thing, (King.

Which after smote with fatall sword, both them and eke their

1. Sam. 15. 33.

Though

Wisdom. 11. 3.

The French Historie.

- 1.Sam.19.10. Though *Saul* did persecute Gods chosen Prophet long,
Yet did the Lord at length reuenge poore *Dauid* & his wrong:
- 1.Sam.31.4. For now the hand that itcht this *Dauids* blood to spill,
Was it that framde the deadlie blade his master for to kill.
- 1.Sam.25.10. That *Nabal* which refusde his helpe to *Dauid* send,
Vers.38. Was striken so, that there he made a short and wofull end.
- 2.Sam.16.5. And *Shimei* that reuilde King *Dauid* to his face,
1.King.46.1. It was not long but that he died in poore and wofull case.
- 2.Sam.17.1. And as *Achitophel* great mischiefe did intend,
So did the Lord from traitors all his chosen still defend:
Whose counsell being quasht (for so the Lord asigne,
Vers.23. He got him home & hangd himselfe to ease his careful minde.
- 1.King.13.4. So *Ieroboam* felt Gods iudgements sharpe and colde,
Whē he thrust out his wicked hand his Prophet for to hold.
- 1.King.19.3. So *Iezabel* which did *Elias* once pursue,
VVhen *Iehu* came to *Iezrael*, her faithfull seruant threw
2.King.30. Her carcasfe headlong downe from window high to streate,
VVhere trāpled down the greedy dogs her cursed flesh did eat.
- Euse.eccl.hist. 2.booke.7. chapter. Ibid.cap.9. Gainst Christ the *Pilate* which wrong iudgement erst did giue,
Did kill himselfe, as one that was not worthie for to liue.
- And when against the truth proud *Herodes* hand was bent,
He killed *Iames*, and *Peter* was in prison closelie pent:
- Acts.11.23. The Angel of the Lord of pride did show the price,
That in a while his cursed corpes was eaten all with lice.
- Matth.26.47. As *Iudas* was content his master to betraie,
Acts.1.18. So guiltie conscience did consent to worke his owne decaie.
- Maxentius, Iulianus, Valens, being persecutors of the faithfull, had the like end. Muncius put to open shame and banished his countrie. Like as in former age to rebels stout and strong,
Gods iustice hath been plainlie seene in lieu of cursed wrong:
So all this faithlesse troope, which leudlie did conspire
This murder in *S.Iames* his streete, haue likewise felt his ire.
For first the Prætor, which *Muneri*us had to name,
For iust desert, in publike view receiued open shame.
And yet besides all this, they straightlie did proclaime,

That

The French Historie:

9

That he should voide his natiue soyle, & not returne againe.
 But whilst he was in holde his conscience did confesse,
 This plague was iust; for that he sought Gods chosen to oppres
 A Iudge that sentence gaue against his knowen faith,
 An angel strake him from the Lord with sharp & sodain death.
 Another Iudge that was now sicke and like to die,
 Cride out; ^bI see my iudgement iust, for that vile caitiffe I
 By mallice haue been faine Gods people for to kill:
 Who praie, and liue most godlie bent according to his will.
 Two others being cheefe in murder that was past,
 By sodaine death in view of all like vengeance now doo tast.
 And other ^dtwo which now of blood had dronke their fill,
 As they came from this murther, they did one the other kill.
 Now let vs learne by this, Gods truth for to imbrace,
 That we feele not by due desert his anger in like case.

^a A Iudge that
gaue sentence,
was strikē with
sodaine death.

^b O the ded-
lie sting of a
guiltie con-
science.

^c Two others
cruell in the
former slaugh-
ter, died so-
dainlie in the
sight of all mē.
^d Other two as
they returned
from the mur-

der, fell at contention, and at last were slaine one of an other.

*The notable, famous, and constant Martirdome of Annas Bur-
geus, which, being one of the Kings Counsell, was burnt for the
Gospel of Iesus Christ.*



Bout this verie time
 by force of sodaine iarre,
 Betweene the Kings of Spaine and France,
 was likelie to be warre.
 But Herode to agree
 with Pilate was content,
 And for to murder Iesus Christ
 they both doo ioyned consent.

The second ex-
ample of the
French cruel-
tie.

Luk. 23. 12.

So now there was a league, where both did giue their word
 To roote and rase Gods sowed truth, by fagot, fire and sword.

The *grasse that Sathan greewes did yet begin to spring,

*The grasse
that greewed

*Sathan, was the Truth, which now in France increased dailie: which was the cause of this present
 Persecution.*

D

The

The French Historie.

The tree of life some ioyfull frute as now did seeme to bring.
Whose bud enameld greene, and blossome sweete to see,
Inraged Sathans fierie moode with mallice; so that he
In furie headlong runnes: he frets, he fumes, he raues,
And of the King some speedie helpe in present danger craues.

aThe speeches of the diuell to K. Henrie the second.

"The fate that files my fall, ô King faith he, is this;
"Your Senate fauours truth too much, your Iudges too remisse:
"They are not sharpe inough to shred appearing ill,
"They suffer impes of *Luthers* lest too much to haue their will.

bThe King appointed an assemblie to be made, to consider of the Edict of Callobrion.

cThe speeches of the K. Astornie to the Assemblie.

The ^bKing not well content, prouideth out of hand
Some new assemblie to be had, to haue this matter scand.
The Senate being set, the Kings Attorney first
"Doth grauely shew vnto them al; how that the K. doth thirst
"To haue them all agree in matters touching faith,
"And to consent that *Luthers* brood should all be put to death:
"For that some strife of late there was betweene them found,
"Cöcerning this. But to their shames this iarring would redoūd.
"Because for Heretikes some first would haue them tride,
"And some would haue them banished, & some would haue the
"And therefore wisheth all with him to giue consent, (fride.
"That death might end this strife, which thing the king hath al-

dThis was Sathans subtiltie to bewray such of the Iudges, as were suspected for Religion: which after was the cause of Annas Burmans death.
eThe speech of the god lie against the Papistes crueltie.

This was a ^dsubtill slight the godlie to betray; (waie ment.
That such as spake against the same, their cöscience should be-
But yet amög the rest some freely spake their minde; (wray.
That reason for so cruell act as yet they could not finde.
The King would haue (saie they) but Heretikes to die:
"And what are they but such as dare the Scriptures to denie?
"If anie such be found, let them be wroong to death;
"Because the word is all our staie, and Author of our faith.
"But if for Heretikes the godlie should be slaine,
"God would reuenge their blood; and we by this should reap no
"And those which you do think the truth do now denie, (gain.
"Their reasons, deeds & faith we see, wherein they stoutlie die.

There-

The French Historie:

10

Therefore if from the Lord this counsell doo proceede,
To striue against the same, it were a vaine and sinfull deede.

2. Counsellors
of the same Se-
nate.

Thus did the better sort their godlie thoughts bewraie;
Which being crost with couiter cranks, was cause of their de-
For Satan fearing least their sentence would preuaile, (caie.
Sent two in post vnto the King these dealings to reueale.

The limbes of *Pluto* which this bloodie message went,
Egidius and *Minardus* were fit hounds for such a sent.

Who comming to the King most falselie did declare,

2. Counsellors
of the same Se-
nate.

That in the Senate such were found which stoutly now did
Religion to deride, and speeches let to fall dare

The Oratio
of the wis-
ked Coun-
sellors to the
K. coloured
with lies,
the more so
mone him
to wrath.

That for his Lawes and Edictes past they made no count at al.
Now therefore is the time your Grace must looke about,

That springing shoues of future ill your wisdome may roote
For if you should permit these rebels thus to thriue, (out.

Great perill is least of your crowne your Grace they would de-
The King inflamed thus, doth make no long delaie, (priue.

But to the Senate where they sate he takes his readie waie.

Where placed in his throne, and hauing paufde a while,

Thus spake in presence of them all in high and princelie stile.

THe Lord that lendeth all and weeldes the golden spheare
Hath sent vs now a wished peace, deuoid of forreine feare.

The speech
of K. Henry
the second
vnto the Se-
nate.

Which peace is aye confirmde by bande of solemne vowe;
And plighted faith of solem match, which none can disalow.

Yet one thing there remaines to perfect this my State;

That in Religion one consent might banish all debate.

Which is the onelie cause that moues my pensiue heart

In this your meeting for to ioyne, and beare a carefull part.

This is therefore in few our craue and eke request;

That euerie man doo shew his minde as he shall thinke it best.

Here some that had before in words been verie rife,

Began to staie; and doubted much the danger of their life.

D 2

Yet

The French Historie.

Yet there were some which now a noble courage take,
Annas Burgeus as the chiefe this doubtfull silence brake.

- ^aThe notable Oration of *Annas Burgeus*, deliuered before the King in the senat house. ^bHe setteth out the power & vertue of the word of god, and what a blessing it bringeth to them that ioyfullie receiue it. 2. Sam. 6. 11. 1. Cron. 15. 21. & 16. 38. ^c2. Kinges. 22. 8. ^dIudg. 6. 11. ^eNumb. 22. 28. ^fIerem. 20. 9. ^gPsal 42. 1. ^hExod 13. 21. ⁱ1. Kinges. 18. 31. ^k2. King. 1. 10. ^lNumb. 16. 15. ^mPsal. 119. 5. 9. ⁿEsa. 55. 1. ^o1. Pet. 2. 22. ^pHoshea the King and al Israel were carried captiue to Babylon by the King of the Assyrians for despising the Word and Commandments of the Lord. 2. Kinges 17. 4. 5. 6.
- " ^aWho lifting vp his hands, in heart began to praie,
 " With thanks to God that he did liue to see that happie daie
 " Wherein the Lord had wrought such care within his grace,
 " That he would bed his willing care to iudge so weightie case.
 " The cause saith he is Christs which we haue now in hand,
 " For which the Lord wil surely blesse both you & eke your lad.
 " This is the blessed ^bArke that came to *Edomes* hall,
 " For which the Lord hath blessing sent on him, his house & al.
 " This is the dustie booke which good ^c*Hilkiah* found :
 " Which read before the King, did giue a sweet & siluer sound.
 " This is the Angel which to ^d*Geleon* did appeare :
 " This is the deaw vpon the fleece, which set him void of feare.
 " This is the sword that made blinde ^e*Balaams* Ass to speake.
 " This is the flame the Prophet forst his silence for to breake.
 " This is the shiuelie spring, which cooles the thirstie heate
 " This is the shining lanterne, which giues light vnto our secte.
 " This is the flame that earst by night did shew the way :
 " This is the blessed cloud that led Gods chosen in the day.
 " This is ^f*Elgathes* flake that made his offering fume :
 " And this the ^gblast which fro the Lord great rebels did consume.
 " This is the mightie ^hvoyce that makes the mountaines shake,
 " This makes the Liban cedars stoop, & fearful hindees to quake.
 " And this the pleasant ⁱwine to weake that comfort giues :
 " And this the wholsom ^jmilk wherby the sucking Infant liues.
 " Now as the Lord doth blesse the land that loues the same :
 " So for contemners of his truth he still prouides a shame.
 " For why came ^k*Asbur* vp Gods chosen to molest,
 " And led the King with Commons all in *Babel* for to rest?

But

The French Historie.

11

But for because they all their God did often grieue,
 Which hated truth, & were content their faith to idols giue. „
 And if he doo not spare a King; ô King take heed: „
 If people all to thraldome goe; this land, ô Lord had neede „
 To weigh the cursed cause of this their finall fall; „
 Least for the like, the like consume our King and Cōmons all. „
 Now is the ^aAngell come with open booke in hand, „ ^aReue. 10.2
 Which long ere this was sealed close from vs & eke our land. „
 Now must the godlie craue of this to eate their fill: „
 So God with plentie will not faile to loue and feed them still. „
 Now see this Angel which to vs doth offer grace, „
 Is Iesus Christ, which by his death our sins doth quite deface. „
 If we ^bby liuelie faith of him can take good hold, „ ^bHeb. 4.10
 Then voide of feare before the Lord to come we may be bold. „
 It's he that shewes the ^cway the truth to intertaine, „ ^cLuk. 24.3
 It's he that ^dcleares the blinded eyes, it's he that parteth plaine „ ^d45
 The truth from popish lies, the sonne from mystie shades; „
 It's he that cal's our straying steppes from Sathans sinfull trades. „
 O well is he that can this booke this truth imbrace; „
 O ill is he that shall refuse when Christ doth offer grace. „
 And though this booke at first be sweete vnto our tast; „
 Yet Sathans rages makes the same seeme bitter at the last. „
 And what though Sathan rage, what though the ende be gall? „
 Shall bitter blasts make vs forsake our Christ, our life, and all? „
 No, God forbid, ô King, that he should knock in vaine: „
 Least being gone we iustlie doubt when he will come againe. „
 As yet he stands without, and knocketh at thy dore; „
 O King receue that blessed guest, that he may blesse thee more. „
 If that ^ewe let him in, his promise is to staie: „ ^eApo. 3.20
 But when from vs he shall depart, ô most vnhappie day. „
 The ^fsupper is preparte, the Angels sent to call „ ^fLuk. 14.11
 The straying guests of this your Land vnto his sacred hall. „
 But if by fond excuse we shun his profered grace, „

The French Historie.

- " He shuts the doore and will admit some others in our place?
Reue. 19.7. " The marriage of the Lambe, that blessed Lambe is nie;
Ez. 18.2. " Which makes with al her Romish trickes that whore of *Babel*
 " Then happie is the man & blessed from the Lord, (flie.
 " That with the Lambe maie haue a place, & sit at sacred bord.
Act. 9.3.4. " If now we see the light that danted *Saul* to ground,
 " If now we heare that sacred voice, that sweete & ioifull sound:
 " Then let vs now inquire, what voice it is that calls;
 " And let vs yeeld vnto the truth; that from our eies the scales
 " Of darknesse may depart. For vaine it is to kicke;
 " And labour lost for wilfull colte to striue against the pricke.
 " And if the hidden *Truth* the Lord will now reueale;
 " To daunt the same (ô noble King) your force shal not preuaile.
 " What Giant can withstand of *Truth* the piercing might?
 " What earthlie force of shining Sunne at noone can quench the
Psal. 3.12. " If *Truth* do conquere Kings; if *Truth* do cōquere al? (light?
Ez. 4.33,40 " Then leaue to loue these Popish lies, let whorish *Babel* fall.
Matth. 16. 18. " Greeue not that blessed Spirit of life that scales the band,
Luk. 21.15. " For which king *Dauid* did request; by which we vnderstand
Act. 6.10. " Our calling to be sure, our struing not in vaine;
Reue. 18.2. " By which we know we are ordaind for Christ to suffer paine.
Eph. 4.30. " Now sith we haue the scale from feare that makes vs free,
Psal. 50.11 " And shining light frō popish shades the Lord hath made vs see:
2. Pet. 1.10 " We may no longer then dissemble in this case:
Phill. 1.29 " But what we thinke must plainlie showe (ô King) before your
Rom. 8.15. 2. *Cor. 13.3* " We cannot (as you would) the certain *Truth* denie; (face.
 " But that defend: though for the same we wer cōdemnd to die.
 " And whereas you doo thirst to sucke the guiltlesse blood
 " Of them who you name *Lutherans*, ô King we think not good
 " To strengthen that deuice which Sathan did inuent:
 " Least that with *Caine* our bloodie fact too late we should repēt.
 " For those whom you doo hate, and push with heauie hand;
 " In verie truth are godlie men, the best in all your land.

Whose

The French Historie.

12

Whose faith you doo not see, whose life you doo not know ;
 Take heed least you in them doo seeke the Lord to ouethrow.
 Which feate by waton will if now your Grace assay;
 Be wise in time, least that in this, you frame your owne decay.
 But this we thinke the best, that straight way out of hand
 A lawfull Counsell may be calde to haue the matter scand.
 Till which, let godlie men whom enuie cannot staine,
 In lieu of all their cursed wrong, in rest at home remaine.
 But if to this (ô King) you stoppe your princelie care :
 Lest God with blindnes strike your hart, your frêds may iustly
 For they that doo not care aright to serue the Lord, (feare.
 He leaues them to their filthie lusts to make thẽ more abhord.
 Remember *Ahabs* fall that solde himselfe to death ;
 Forget not those two wicked men which long withstood the
 Corrupted men shall fade, the reprobates shall die : (faith.
 God wil not long maintein their raigh that shal his truth denie.
 Their madnesse shall be plaine, their follies seene, & then
 The godlie shall deride the rage of sinfull wicked men.
 Because (saith God) you staid to come when I did call,
 I will be deafe when you lament, and laugh when you do fall.
 VVhich plague the Lord withhold frô you & eke your land ;
 The lord preserue your noble grace, & shield ye with his hand.
 That long in perfect peace your Grace may rule and raighne ;
 That in your time Gods knowen truth may once reuiue again.
 And this is all we wish, and this the worst we craue ;
 That Christ will open once your heart, by faith your soule to
 This said, he sate again. The King in fierie heate (saue.
 Scant able to forbear so long ; spake thus from out his seate.

[Ndeede, and is it so? well then we knowe the worst :
 To speake or thinke as we haue heard we deemd no subiect
 But now with grieve we see that this infectious seed (durst
 shewes his deadly anger and mallice against the Truth.
 Hath

The French Historie.

" Hath taken rooting in our Court, whereof this is the seed.
 " But most we maruell whie the Nobles of our land
 " So blinded are, that they wil needs these matters take in hand;
 " We thought it most vnlike that men so graue and wise,
 " Should euer stoop to giue consent vnto so leaud deuise.
 " But now we must correct our minde and former thought,
 " And giue these new religious mē the guerdō they haue sought
 " And trust vs, so we will, now that we know the crue,
 " We doubt not but the proudest shall this day & dealings rue.
 " Now sith we know the good, the rest shall know our minde:
 " We doubt not for these bleding wōds some healing salue to
 " Such tooles we haue in store to fel this rotting moote, (find.
 " That quicklie shall pul vp and rase the branches with the roote.
 " This seede of *Luthers* sect which now begins to spring,
 " Shall to the fields where it doth growe a wofull haruest bring.
 " It's time to looke about, it's time to set some stay:
 " For if we sleepe, we see there be that watch for our decay.
 " But they shall haue their meede, they shall not lose their hire.
 " They shortlie shal with sorrow feelee the waight of Princes ire.

Thus said, in raging wise he turneth quite about;
 And pausing staid a while, as one that seemde to doubt.
 But yet such rankor rose and boiled in his breast,
 That presentlie he gaue in charge that there they should arrest
Annas Burgeus as the chiefe, and him to prison bring:
 Who was, he thoght the only root by whō the rest did spring.
 When this was said, and that the King had so decreed,
Mongomerie Captaine of the gard was he that did the deede.
 Now good *Burgeus* is in linkes and irons fast,
 Which sodaine fall did sore appall, & make the rest agast.
 The King vnwilling was to haue the cause deferd:
 But time and Iudges were asignde to haue the matter heard.
 But such appointed were to iudge this weightie case,
 Which hated him, and sought the truth by falshood to deface.

*Burgeus sent
to Prison.*

*The Bishop of
Paris & De-
mochers.*

Which

The French Historie:

13

Which partiall minded men *Burgens* did refuse;
And to the Senate did recount their olde and ancient vse:
Which was, ifanie one of them did chance to slide;
The order was by all the rest his dealings should be tride.
Which they no sooner gaue the King to vnderstand;
But letters came, which did command him answere out of hād.
The letters read, he said; my Prince I will obaie:
But otherwise you had not heard a word of me this daie.
Then questions were proposde of Saints, and Popish Masse,
Of Purgatorie, and such trash as then in credit was.
Whereof he spake his minde, and frelie did protest;
That all these leaud and filthie toyes in heart he did detest.

^a I serue (said he) no Saint, but Christ my onelie staie;
I will not yeeld to anie man his honor to be traie.
He is the Sacrifice by death that made me free;
He is the onelie Paschall Lambe that shed his blood for me;
He is the onelie^b heate by faith that purgeth sunne
In them that now belecue, or those that heretofore haue bin.
Therefore I doo defie your popish trifles all,
And thanke the God that giues me grace to come whē he doth
Which answere being made, to sentence they proceede; (call.
Who was condemned then: for that the King had so decreed.
The sentence being read, he had but one refudge;
He did appeale to^c Iesus Christ, as his supernall Iudge.
And being sent againe to place from whence he came,
He was content for Christ to beare this grief, rebuke & shame,
But Sathan did reioyce his matters framde so well;
Whose bloodie minde had cast the plot Christ Iesus to expel.
Great troubles did he stirre, and mischife still deuise
To shred the truth in euerie place so fast as it should rise.
And though *Burgens* did from sentence oft appeale;
Yet Sathan seeking for his blood this thing could not preuaile.
So now from out againe the prison he was brought,

^a *Burgens*
protestation
concerning
Poperie, &
Popish cere-
monies.
^b Christ our
onelie Pur-
gatorie.
^c Heb. 1. 3.

^c *Burgens* ap-
pealed of ten
from this vn-
iust sentence:
but seeing his
appealations
could not bee
admitted, he
lastlie appea-
led to Iesus
Christ.

E

And

The French Historie.

^a For *Burgæus* had in his youth receaued certaine Popish Orders.
^b The speeches of *Burgæus* at his disgrading.

And then^a disgraded solemnly, which thing the Bishop sought.

Which being done, he gaue a sweete and smiling cheare,
 And being not dismaide at all, he said deuoide of feare.

- “ I thanke my God that lent me life to see this daie,
 “ Wherein these badges of the Beast are taken cleane awaie;
 “ That Antichrist hencefoorth in me maie claime no part;
 “ Whose whorish art and Romish raggs I hate with al my hart.
 “ This Popish sinfull oyle I gladlie here doo leaue;
 “ For this, of God a glorious crowne I know I shall receaue.
 “ If you could see the waie that leadeth vnto life;
 “ If you could know the perfect truth, the ended wer this strife.
 “ But yet you are too dull, your eies are yet too blinde;
 “ Farewell therefore you Romish ragges, which here I leaue be-
 “ For these (my God) when I before thee shall appeare; (hind.
 “ Giue me (ô Lord) a quiet heart, a conscience voide of feare.
 “ So shall I stoutlie stand and still professe thy name;
 “ So shall my foes be turned backe, and quite be put to shame;
 “ So shall I gladlie goe vnto that wished place;
 “ And in defence of this thy truth, my stake I shall imbrace.
 “ Now Sathan doo thy worst, I will appeale no more;
 “ The truth (I know) which I professe is it that gals thy sore.
 “ Now let me know (I pray) my sentence and my doome;
 “ My blood it is which you do seeke, now let my sentence come.

Which being said, indeed, they did prouide againe
 The final sentence to pronounce, which should for aie remain:
 Which then in solemne wise with words demure and graue,
 By *Pilates* brother was pronounst, who once like sentēce gaue.

^c The sentence of death against *Annas Burgæus* pronounced by the B. of Paris, the 20. of Decem-ber 1559.

^c *Burgæus*, I pronounce the sentence of thy death,
 For that thou like an Heretike hast staiden from our faith.
 And tied to a stake, there still remaine thou must
 Till that thy flesh by fierie flakes be all consumed to dust.

Which when *Burgæus* heard he did no white repine:
 But cheerefullie for Christ he said, my life I will resigne.

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14

To God he lifted vp his hands with thankfull hart
That he was worthy made, for Christ to feele this ioiful smart.
And meeklie kneeling downe with holic Stephen did bpraie
For them that had most wrongfully condemned him that day:
That God in mercie would his Iudges all forgiue,
And not to laie vnto their charge the sin that might the grieue.
So he forgaue them all, though they in fierie moode,
For seeking Christ, had long deuilde to shed his guiltes blood.
But heere we may not passe, what counsell sage and graue,
And to the Senate what he said, and what aduice he gaue.

^a The speeches
and behauiour
of Burgans at
the receauing
of his sentence.
^b Burgans
praiseth for his
persecutors &
forgiueeth the.

AS thus. ^c Are *Plutoes* Nymphes instald within your brest?
Doth dire *Megara* now posses the place where Christ shuld
Hath Sathan (which deccite and lies hath vsed long) (rest.
Inforced you against the truth and Christ to practise wrong?
And are you gone so farre, that you can be content
For loue ye beare to Sathans lies, to kill the innocent.
VWhat, is there not a God that searcheth euerie vaine?
And will he not reuenge the blood of *Abel* spilt by *Cain*?
And can you now accompt the truth to be a lie?
And can you think within your hart that Christ can go awrie?
And dare you to blaspheme that great and sacred name?
And feare you not by fained glose his Gospell to defame?
And will you be so bold to saie that we doo strate,
Vwhich haue for vs the written word, & Christ our only way?
Vve are the sonnes of God whom thus you doo pursue,
If you persist, you shall too soone perceiue it to be true.
Vve know that he doth liue, his voice doth shew his loue:
If you refuse his profered word, your sinnes shall you reproc.
By him we can doo all; If he doo hide his face
Vve maie not hope without his help for mercie, loue, or grace.
Vwhat boldnesse is it then for ashes, filth, and claie,
By fond attempt for to resist the thing that he shall saie?

^c The Pa-
ther call
the speeches of
Burgans to
the Senate
of Paris at
his condem-
nation.

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- “ And can you be content that Christ for to deprave; (saue?
 “ Whose wounds haue washt our sinnes, whose mercie doth vs
 “ Shall we denie our King, our Prince, our ioy, our might?
 “ Shall we consent to do him wrong, that doth defend our right?
 “ He is our princelie Guide, our Captaine, and our staie;
 “ He wakes for vs when we do sleepe, & keepes vs from decay.
 “ Then heare, what shall we doo? Shall feare make vs to flie?
 “ Shall anie earthlie force make vs our Captaine to denie?
 “ Shall we vnconstant be our duetie to forgoe?
 “ Shall we repaie such curtesie to him that loude vs so?
 “ No, no, we are but earth, to earth we must returne;
 “ O happie earth, if (earth) for Christ thou be content to burne.
 “ Our time is heere but short, our deadlie foe but weake;
 “ The Lord is able when he list his mallice for to breake.
 “ But what would Sathan haue? what doth this flesh require?
 “ But onelie this; that from our God and truth we should retire.
 “ If anie doo blaspheme, we must them not controll:
 “ If anie wilie wantons sinne, we must their deedes extoll.
 “ If truth betrodne downe: If we will liue at ease,
 “ We must be then with heauy hearts cōtent to hold our peace.
 “ Which sith we doo refuse, you runne with open crie;
 “ Loe these are wicked Rebels, which most worthie are to die.
 “ And are we Rebels then? how will you prooue this thing?
 “ Yes sir; you doo refuse, with vs to *Baal* your offrings bring.
 “ O mercie now good Lord! what wicked times are these?
 “ How long shal these vngodlie men keep these vngodlie waies?
 “ How long wilt thou forbear to bridle this their lust?
 “ And when shall all their fleshlie pride be raked in the dust?
 “ Why doost thou winke so long? whie dost thou so delaie?
 “ Why dost thou not cut off those Impes, that stir this fierie fray?
 “ But if it be thy will that they should longer raigne:
 “ And if thou thinke it best for vs that they should yet remaine:
 “ Restraine them yet (good Lord) least they doo go too farre;

For

For they against thy godlie Saints intend a cruell warre. „
 And till thy pleasure be for to destroie them quite; „
 Withhold their cruell iawes (ô Lord) with thy most mightie „
 Haue mercie still on vs (ô louing Father deere; (Bitt. „
 Maintaine vs in defending thee, from danger, fals and feare. „
 And make them Lord to know, that they those Rebels are: „
 That frô the simple (which do seek) the light & truth debarre. „
 And while that I haue breath I will declare the same; „
 That Sathan may not with his lies thy blessed truth defame. „
 Is this a Rebels part when men to Princes giue „
 Their bodies, goods, and al things els without repine & grieve? „
 Is this a traitors pranke vnto the Lord to praie; „
 That he will keepe both Prince & Land from troble & decaie: „
 And that he will vouchsafe to take from them the myste „
 Which keeps thē from the knowledge of their sauior & their „
 Or rather is not this a most rebellious part; (Christ? „
 To seeke by all rebellious meanes Gods glorie to subuert? „
 To giue the honor due vnto the Lord alone, „
 To Saints that you haue made: or els, to senseles stock & stone? „
 To vse blasphemous oathes; to suffer common stewes; „
 To iustifie your owne deuce; and such like filthie vse? „
 Your Conscience shall be iudge, to you I doo appeale: „
 Hath God deliuered you the sword against his truth to deale? „
 If not, beware betime, and marke what I shall saie; „
 This mallice which you beare to Christ will be your own de- „
 And what, are you so blinde, that you perceauē not this; (caie. „
 How in this sentence you pronounce, that you are none of his? „
 Recount within your selues and call to minde at large, „
 Where anie sinne or wickednesse be laid vnto our charge. „
 If not; then iudge againe, and tell me if you can: „
 VVhich is the best; to serue the Lord, or follow sinfull man? „
 Now if you loue your goods, your credite, and your life; „
 If you preferre before your God your household, child, or wife: „

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- “ Then know you are not fit with Christ to haue a part;
“ But feare, least for your sinne in hell you finde a lasting smart?
“ But if you doo not feare the iudgements of the Lord:
“ Yet know, your deeds in forreine lands to strangers are abhord.
“ How manie sinfull actes, and deedes deuoyd of wit,
“ That ruddie purpled *Phalaris* hath made you to commit?
“ Who for his cursed gaine hath set about the King,
“ Such as wil Prince and Commons all to deadlie ruine bring.
“ And when that Beast doth bid, you runne at euerie call;
“ You racke & teare Gods knowen truth, not caring what befall.
“ To please him, you doo yeeld the godlie to torment
“ With such outrage, as you are forc’t the same for to lament.
“ But what; me thinkes I see the teares tril downe your cheeke?
“ What, haue I spoken that which now your conscience doth
“ Well, then beware betime, for yet the time is wel; (mislike?
“ But if you shun this profered grace, beware the paines of hell.
“ Your conscience must be knowen, your deeds must al appeere;
“ Then call for grace, and so repent while yet you tarrie heere.
“ But if you quake in iest as *Felix* did before,
“ And if you feare without remorse your paine wilbe the more.
“ You see how they reioice whom you condemne to die;
“ No terror can assaile the heart on Christ that doth relie.
“ We waie not all your force, your mallice, and your strife;
“ We doo accompt this cruell death to vs a happie life.
“ Why should it grieue my heart for Christ to hang or burne;
“ For little paine, I know the Lord great pleasure will returne.
“ But they vnhappy are, and cursed from aboue,
“ Which from theselues & others seek the truth for to remoue.
“ But this I know from Christ nothing shall me depart,
“ And from assured hope in him none shall remoue my heart.
“ For though you teare my flesh, and heart to poulder grinde;
“ Yet this shall neuer so preuaile, as once to change my minde.
“ And when that you haue done the worst you can deuise;

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16

Vve know that in the latter day with Christ we shall arise. „
 This death therefore to vs we reckon little paine : „
 For we belecue assuredlie that we shall liue againe. „
 Now hap what maie befall, to hang, to burne, to frie „
 I haue professed Christ : and so, a Christian I will die. „
 Vwhy therefore doo we staie ? Come hangman doo thy part; „
 Thy fact in this, loe heere I doo forgiue with all my heart. „
 And this he did repeate, Come hangman doo the deed; „
 Till that the stoutest heart that heard, for grieve began to bleed. „
 Put out, put out (said he) your franticke fierie brands; „
 That Christ may onlie rule & reign, set to your helping hands. „
 Repent your wicked thoughts forsake your filthie waies : „
 And if you hope to haue release, then vse no more delaies. „
 But why doo I so long draw this forsaken breath? „
 Farewell my mates; for now behold, I goe vnto my death. „

Thus hauing said his minde, and readie to depart;
 The hangman takes, and ties his hands, and laies him on a cart.
 In which he was conuaid vnto a place fast by;
 Where chained to a stake, it was ordainde that he should die.
 The streetes of *Paris* towne were kept with watch and ward,
 There went with him of armed mē foure hūdred for his gard.
 The waies on euerie side that lead vnto the place
 Were stopped vp, as if they had foreseen some doubtful case.
 And where we plainlie see these tyrants all afraid;
 The godlie man for all this broile was not a whit dismaid.
 For when he was vnbound, there was in him no feare :
 He put his clothing off himselfe with bold and constant chear.
 Where standing naked then and stript vnto his skin,
 With cheerefull voyce he did at last this heauie speech begin.

The cause why I am come (good people) to this death :

Is not for murder, theft, or wrong ; But for a liuelie faith.

Which said, he held his peace : and kneeling on the ground,

whereupon the vse of his tongue was permitted vnto him, which to others was denied.

a Burgass & seth but this short speech to the People, for so he had promised before :

With

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^a *The last
words of An-
nas Burgens
being tied to
the stake.*

V With sighes he praid, til to the stake by hangmā he was boūd,
V Where he did oft repeāte; ^a *O Lord forsake not me,*
Least by the fraillenesse of my flesh I hap to slide from thee.
O Lord receaue my soule into thy blessed rest,
Giue me thy strength while I doo liue O Lord I thee request.
Thus with a quiet minde, and heart deuoide of strife,
For Christ amidst the fierie flame, he yeelded vp his life.

^b *Conclusion of
the French pi-
grime: with a
description of
the life and li-
nage of Bur-
gens.*

BVt ^b what a ioy is this to vs that doo remaine,
That God dooth giue to his elect such strength to conquere
This is the godlie end that blessed man did make, (paine.
V Whom life & honor could not bēd his Christ for to forsake.
He liude with good report, his death deserueth fame,
And he hath left vnto his foes a leaud and filthie shame.
A rare and pasing signe no doubt the Lord did giue,
To see that noble constancie in him while he did liue.
V Whose constant death in *France* and blood did sow the seede
V Wherby the church did much increase, & godly yet do seed.
He came of honest house, in learning spent his youth,
And beeing plac'te in high degree he sought to learn the truth.
V Whereof when he had felt the sweete and pleasant tast,
He ioinde himselfe vnto the Church, & sticks to them at last.
V Well, he is gone before; and we that are behinde:
Lord grant to vs in Iesus Christ like faith and constant minde.

Amen.

The

The iudgements of the Lord which fell vpon King Henrie the second
after he had caused Burgaus to be imprisoned Anno 1589. Dila-
ted by the examples of *Ahab*, *Amaſiah*, and *Zedechiah*, wicked
Kings, which vsed the like crueltie against the word.



He Lord on *Elies* sonnes
and finnes, this sentence gaue;
They that doo loue and honor me,
great honor still shall haue:
But they that doo despise
my word, my law, and will;
They shall be sure of euerie man
to be abhored still.

1. Sam. 2. 30.

Which sentence of the Lord for euer shall be true:
As by examples we may see of such as doo insue;
For when as *Ahab* was in fond and foolish rage
To *Ramoth Gilead* stoutlie bent, vniustlie warres to wage:
A Prophet from the Lord did tell him verie plaine,
That if this warre he took in hand King *Ahab* should be slaine.
But to the prison straight this Prophet then was led;
The king gaue charge that he shuld be with bread & water fed,
Till he returned safe from *Gilead* home againe:
But what befell? It came to passe the King indeed was slaine.
So *Amaſiah* (which by idolls did offend)
Vnto the Prophet would not yeeld his willing eare to bend.
But did with bitter scoffes and scornes reprove the word:
For which he was by *Iehu* spoild, and taken by the sword.
So *Zedekiah* proud from sinne would not returne:
But Rebel-like, the word of God he did with fire burne.
And *Ieremie* by him was oft in prison pent;
Because he said, the King and all to *Babel* should be sent.
But let vs see his ende; the King of *Babel* came,

Cron. 25. 16.

23.

Iere. 36. 23.

Iere. 20. 2. &

32. 3. & 38. 6.

F

Who

The French Historie.

Jeremie 39. 5. Who toke him captiue with his men, & put them al to shame.
And he that was content Gods Prophet to disgrace,

6. Was fore'te to see the murder of his sonnes before his face;
His eies that would not see Gods truth and shining light,

*Henrie the se-
cond.*

7. The King of *Babel* put them out as they deserude of right.

So *Henrie* King of *France* which all his force did bend
Against the truth, did from the Lord receaue a fearfull end.

For now amidst the ruffe of all their mirth and ioy,
When euerie man deuised how the godlie to destroe.

The time appointed came, for marriage of the King,
Which to the Court & Courtiers did great mirth & pleasure
And for the greater pompe of all this princely traine, (bring.

A solemne Iust the youthlie King by Crier did proclaime:

In which he meant to shew his manhood and his might.

And being horst with limber speare in armor shining bright,

He chose among the rest (the challenge now begun)

Mongomerie Captaine of his gard against him for to runne.

Which he did oft refuse, and wiselie did withstand,

Till that the King the fatall speare put in his Captaines hand.

Where charging with their spears, & forcing might & main,

A splinter pierst the Princes eie, and ranne vnto his braine.

The King with sodaine wound and bleeding much dismaid,

Within the next adioyning house to bed he was conuaide.

Where plungd with grieuous pain, his conscience did lament

The wrong which he had done to those who he to prison sent.

*A guiltie
conscience
betraies it
selfe.*

“ I greatlie teare (said he) least I haue done some ill

“ Against *Burgens* and the rest, whose blood I sought to spill.

But *Elimas* the witch doth spend his cursed winde,

*By Elimas is
ment the Car-
dinal of Lo-
raine.*

From such remorse to keep in thral the Kings afflicted minde:

“ It is (said he) thy foe, that doth assault thy faith,

“ In which take heed that thou remain stil constant to thy death.

This heauie hap befell (as manie men haue tolde)

Nere to the place wherein as then *Burgens* was in hold.

And

And manie did obserue that he did kill the King
Which was commanded to the Iaile *Burgens* for to bring.
The King did often brag those eies of his should see
Burgens burnt; but loe the Lord did alter that decree.
For ere *Burgens* was vnto the fire led,
Mongmeric had those eies of his thrust cleane out of his head.
Now here we plainlie see the life, and heauie end
Of the which persecute the truth, which God doth often send.
And let vs warning take by this most fearfull fate,
For to returne and loath our sinne, before it be too late.

*King Henrie
died the 10. of
August, anno
1559.*

Amen.

*The bloodie marriage, or butcherlie murder of the Admirall of
France, and diuers other noble and excellent men, at the marri-
age of Margaret the Kinges owne sister, vnto Prince Henrie
sonne to the Queene of Nauarre, committed the 24. of August
in the Citie of Paris Anno 1572.*



Ow haue you heard before,
of faggot, fire, and sword
Inhaunst by Sathan, for to quell
Gods truth and blessed word.

But now I must begin
such treason to vnfold,
As former times for crueltie,
And ages new and olde

Haue neuer seene the like in Christendome, till now
When sacred faith by flatterie, and oath of Princelie vow
By treason, did contriue to shed the guiltlesse blood
Of the which now by peace did seek to do their countrie good.
For when the Lord did send his truth into the land,
He raised vp some Noble men to take this cause in hand.

The French Historie.

Among the which, as chiefe and souereigne of the field,
 There was Prince *Henrie of Nauarre*, with such as would not
 Vnto the *Guisian* race; the Prince of *Condee* next; (yeeld
 The Admirall, and *D'Andelot*, with others that were vext
 By bloodie *Guises* band, who daily did inuent
 How to oppresse the word of truth, which Christ had thether
 But when as *Sathan* saw by words and dealings plaine, (sent.
 That manie Princes were in armes this truth for to maintaine.
 It galde him to the heart, that where he did deuise
 To choake the word, that euen there the more it did arise.
 He summons all his mates these matters to debate,
 How they might choak this springing seed before it were too
 Where all within a round they come without delaie, (late.
 To whom this bloody captaine then these words began to say;

*Gasper de Co-
 ligni Admirall
 of France.*

*Francis D'an-
 delot his bro-
 ther captaine
 of the fonterie.*

*The seconde
 oration of
 the diuell to
 the Queene
 Mother of
 France, the
 Guises, and
 the rest of
 the Papists.*

*The diuels
 ghostlie
 counsell.*

“ There is a subtile veyne that feedes this cankered sore :
 “ For now the deeper it is launced it riseth still the more.
 “ Vve see that fire and sword cannot at all preuaile,
 “ Vve see that al our bloody broiles their courage cannot quaille.
 “ Vve see how Noble men their forces dailie bend
 “ To counter crosse our planted plots, this cause for to defend.
 “ Two ciuill warres are past, the third is now in hand ;
 “ Vve see how stoutlie they are bent our forces to withstand.
 “ Therefore we must deuise to plaie some other part,
 “ Or else in vaine we take in hand these Princes to subuert.
 “ Now lend your listening eares, and marke what I shall saie;
 “ A secret thing I haue bethought which here I will bewraie :
 “ You must make show, as though you loude to liue at ease;
 “ As wearie of these broiles, you must intreate to haue a peace.
 “ The King as chiefeest man this plaie must first begin,
 “ By louing letters, words, and cheere at first to bring them in.
 “ And looke what they mislike, the King must rase it out,
 “ And yeeld to all things they request, to put them out of doubt.
 “ The King must shew such face to them about the rest,

As

As though he did vnfeinedlie of all men loue them best. „
 The worst of all their band the King must intertaine „
 With such good will, that no mistrust in anie maie remaine. „
 And he must make them know, as though of late he felt „
 Some pricke in conscience for the cause against the which hee „
 And that he will forgiue al quarrels that are past, (delt. „
 In hope that this their new goodwil with loue might euer last „
 And he must make complaint, as though he did of late „
 Mislike the dealings of the *Guise*, and such as they doo hate. „
 And then the *Guises* must awhile from Court retire; „
 For thus you shall intrap them all, and haue your full desire. „
 The King must yeeld to all that they request or craue, „
 And he must grant for to cōfirm the thing that they wold haue. „
 The Mother Queene in this must also play her part, „
 That no suspect of treason maie remaine within their heart. „
 And here you must giue out, as though you would imploie „
 Their seruice in some forreine warres, which dooth your State „
 As if you would not trust the weight of such affaires (annoie. „
 To anie man, but them alone; whose faith and watchfull cares „
 You long haue tried: and so you maie your plot prepare „
 By these and such like fained things, to trap them in your snare. „
 If this preuaile not; then I stand in fearfull doubt, „
 What practise next to put in vre to haue them rooted out. „
 Now therefore say your minde, if thus it be not best „
 To cut them off, that so againe we all may liue in rest. „

The Counsell did agree, this was the onelie waie,
 And euerie man did giue his word, this sentence to obaie.
 And that they would deuise such things to put in vre,
 As best might fit this cursed plot, and make the same most sure.
 Which Sathan hearing rose, and thankt them with his heart,
 That they to him so willing were: and so they did depart.
 Then presentlie the King in post a message sent
 Vnto the Admirall, to whom he shewed his good intent.

*The King doth
 presentlie put
 in practise Sa-
 thans counsell.*

The French Historie.

The Kinges
fained and
flattering
Ambassage
to the Ad-
mirall.

“ Which was, that he was loath more ciuill warres to haue,
“ And that he greatlie did desire his subiects for to saue.
“ I will (said he) forget, yea pardon and release
“ All former griefes, so that you will now yeeld to haue a peace.
“ Which might be now to me a cause of passing ioie;
“ For that I meane in forreine warres your seruice to imploie;
“ And first we doo require, that we may ioyne our band,
“ Against the man that causeth all these troubles in our land.
“ Our Armies being ioynde, we may the stronger goe
“ Against the Duke of *Alua*, whom we know to be our foe.
“ Great matters moue our minde against the King of *Spaine*,
“ For he hath taken *Florida*, and late our sister slaine.

With lies of like deuise the godlie to betraie,
Requesting him most earnestly that he would come awaie;
And that he should obtaine what safetie he would craue:
Yea, for his suretie there, that he his faith & oath should haue.
The message being done, the Admirall as wise,
Within himselfe did halfe suspect the plot of this deuise.
And though that manie things did some suspition bring:
Yet all things els he doubted more than falshood in the King.
He thought the promise sure, and firmelie did belecue,
No treason could be ment, wheras the king his word did giue.
The Admirall as one that was deuoide of feare,
And willing for to heare of peace, vnto the King gaue care.
So now the ciuill broiles which manie did intend,
By this deuise were pacified and brought vnto an ende.
It cannot be exprest what shewes of frendlie minde,
Both in the King and Courtiers all the Admirall doth finde.
His frends likewise, which had the Gospell long profest
As Countie *Rouchfaucoult* and eke *Theligni* with the rest,
Like grace and fauor found: which made them so reioyce,
That to consent vnto the King they all did giue their voice.
And if in former warres the Admirall had lost

Either

Either castles, houses, townes or fermes what euer it should cost;
 The King commanded straight for to restore them all,
 And all things els which he of right of anie man could call.
 And those whom he perceiude the Admirall to loue,
 He blinded them with great rewards, suspicion to remoue.
 Besides, he did command out of his purse to giue
 To him an hundred thousand pounds his losses to relieue.
 And when as it did chance his brother for to die,
 The Cardinall *Chastilion* : the King then presentlie
 The fruites and profites all of liuings all one yeare,
 Vnto the Admirall he gaue his charges to forweare.
 Yet not content with this, one thing about the rest
 The King most frendlie did : the which the godlie liked best.
 He wrote to *Philibert* the Duke of *Sauoie* then,
 That he should cease for to molest or grieue those godly men,
 The which in former warres the Gospel did defend;
 And that to such he should leaue off his rigor to extend.
 And that the Admirall might no misliking finde,
 He did by gentle meanes appease the Duke of *Guises* minde :
 He tride to make them friends, & brought the same to passe;
 Although it on the *Guises* part a fained frendship was.
 The Cardinall likewise that was their greatest foe,
 To chuse a Pope, made the beleeue to *Rome* that he would go.
 So all things being done, & abandon all suspect,
 What they mislikte, the King would seeme the same for to re-
 So that about the king they onelie credit winne (iect.
 Which did defend the Gospel, & which latelie were come in.
 But nothing did preuaile to put them out of doubt
 So much as one thing, which as now the king did go about.
 Which was, that he did wish his sister for to match
 Vnto Prince *Henrie* of *Nauarre* : by this in hope to catch
 Them all within his snare; for this he did conclude,
 Not for good will, but mere deceit the godlie to delude.

Which

The French Historie.

Which match the king would haue consummate out of hand,
That so it might remaine (saide he) a sure and perfect band
Of that vnfaigned loue, and inward heartie care,
Which we to those that loue the truth & gospel now do bear.
Vvhich made them all reioice, and quite cast off their feare,
Vvhen in the king they did behold such loue & frendly cheer.
Yet some did here alledge, that conscience did restraine
The Prince to match with her, which yet did seeme for to re-
In loue with Popish rites; to which the King replide (maine
That he to ease those scruples all such order would prouide
Vvhich they should not mislike: For he would there dispence
Vvith all such rites and orders, as might breed the least offence.
Vvhich Courtiers all mislike, and openlie repinde;
Much doubting least vnto the truth the King had bin inclinde.
The Admirall againe was much confirme besides
By other signes, not douting now their falhoods & their slides.
The godlie did reioice to see the King so bent
Not thinking of the treacherie & treason that they ment.
So, matters being past and parties all agreed,
In *Paris* towne to haue them ioinde by both it was decreed.
The Queene of *Nauarre* now (a rare and vertuous dame)
Vvith others to the Princes Court in full assurance came.
Vvhere hauing staid awhile, she tooke her leaue to ride
To *Paris*, for this solemne feast the better to prouide.
The King to like effect, by message did request
The Admirall that he would goe to *Paris* there to rest.
And see that nothing want for that appointed day,
And that himselfe would after come, and make no long delaie.
And that he might not feare the mallice and the rage
That *Paris* men did beare to him; he said he would asswage
The same himselfe: and so he presentlie did write
To *Marcel* Prouost of the towne (perceiuing well their spite)
That he should intertaine and vse in frendlie wise

The Admirall and all his traine, that nothing might arise
 Which might offend his minde or burst to anie flame:
 For if ther did, he swore he wold most fiercely plague the same
 The king and Queene also vnto the like effect
 Vnto the Duke of Aniw did their letters now direct.
 So that the Admirall not doubting anie foe
 Resolude himselfe, and did provide to *Paris* for to goe.
 Where being come, he found, the king and all the rest
 VVith frendly welcoms, so as more he could not wel request.
 But whilst that euerie man was busie to provide
 Within the court, most sodainly the Queene of *Nauarre* dide:
 Which afterward was knowen (as some haue plainlie said)
 That by a paire of gloues perfumde this treason was conuaide.
 Which leaud and sinfull deede was now no sooner done;
 But that the Kingdome of *Nauarre* descended to her sonne.
 Heere manie did reioyce in hope of perfect rest,
 Yet this vnequall bloodie match the *Guises* did detest..
 That dismall daie is come, the marriage must begin,
 Where were assembled solemnlie the chiefe of euerie kinne.
 And for because the Masse their minds might grieue no more,
 The mariage was solemnised before the great Church dore
 Of *Paris*, with such words as both were well content:
 Which done, into the church the Bride in solemn maner wēt
 To heare a Popish Masse, both she and all her traine;
 Her husband walkt without the doore till she returnde againe.
 Then home at last they goe with mirth and passing ioy;
 They little thought this pleasant day would ende with such an-
 And now begins the plaies, the dancings and the sport, (noy.
 Which were performed by lusty youths that thither did resort.
 The King and Nobles all in pleasures are so mad,
 That for to talke of great affaires, no leasure could be had.
 And now the Admirall from Court had gone his way,
 Had not some causes of the Church inforced him to staie.

The French Historie.

Now from the wedding night, fiue daies are come and past:
When as the King and Senate were contented at the last
In counsell for to sit such matters to decide,
As best might fit their fained warres in *Flanders* to prouide.
Which ended, neere about the middle of the day
As euerie man vnto his house did take his readie waie,
The Admirall himselfe, with other Nobles moe
Along the streetes (not doubting hurt) in pleasant talk do goe:
A harquebussle was shot from other side the streete,
Which charged was with bullets two the Admiral to greece.
Which cursed blow did wound and strike this Noble man,
That thorough both his valiant armes the leaden pellets ran.
Which done, although the wound did tuch him somewhat neer,
Yet nothing danted with the stroke; he said with wōted cheer
From yonder house it came, goe looke who is within,
What vilde vnworthie trecherie is this they doo begin?
And therewithall he sent in hast vnto the King,
Such as might show vnto his grace this bad & shamefull thing.
The message being done (the King as then did plaie
At tennis with the Duke of *Guise*) he fiercelie threw awaie
His racket in a rage, as though it grieued his heart,
That thus the Admirall was hurt and streight he did depart
Vnto his Castle, where a while he did remaine
Close with his brother of *Namur* till he might heare againe
More certaine newes: but now the matter was too plaine,
That this assault was surelie made by one of *Guises* traine.
Now whilest these greceous wounds the surgeons had in cure,
He sent *Theligni* to the King (because he was not sure
Where he should liue or die) for to desire his Grace,
That he would now vouchsafe to come vnto that simple place
Where he did lie: for that he had a secret thing
To tell him, which did much concerne the safetie of the King:
Which was no sooner said, the King was well content,

And

And with the man the message came without delaie he went.
They went likewise that fought the Admirall to kill,
The Mother Queen, with al her mates, no dout for great good
Which all no sooner did within the dore appeere, (will.
But that the King saluted him with sweete & friendlie cheere:

Alas my deereft frend, how camst thou to this place,
Where wounded now I see thee lie me thinks in heauie case.
What arrant villaine wrought this leaud and sinfull act,
Would God I knew the wicked wretch that did commit the
For though (my Admirall) the hurt be done to thee, (fact :
Yet the dishonor of the fact, and shame redounds to me.

Both which I will reuenge by death of God I sweare,
Aslike in France was neuer scene, to make such wretches feare.
Such speeches had the King, & questions manie more
Concerning Iudges, health & grieve, and how he felt his sore.
To which the Admirall with milde and quiet minde
Such answere gaue, as moude them much such patience for to
In him that had receaude such cause of deadlie ire : (finde
Who did request, but onelic that the King would straight in-
Vpon the fact : which was I surelie know said he (quire
Procured by the Duke of Guise, for great good will to me.
Which deede the Lord reuenge as he shall thinke it best;
For if I die, I hope by faith with Christ to be in rest.

The rest he did desire a while to stand awaie,
For that he had some secret thing vnto the King to saie.
Which done, he thus began; O King this life to saue,
Is not the thing (I thank the Lord) that I do greatly craue.
For this I know is true, we all must pay a death
To God our maker, which hath lent this vse of liuelie breath.
But to your Maiestie the great good will I bare
Is it which now about the rest dooth most increase my care :
To see you now beset with such as wish no good
Vnto your health, your crown & life, & such as seek the blood

*The fained
words of the
King to the
Admirall.*

*This King
was a hor-
rible blasphem-
mer, and said
this and such
other like fil-
thie othes.*

*The secreto
speeches be-
tweene the
Admirall,
& the king
after the
Admirall
was wound-
ed.*

The French Historie.

" Of you and of your frends, to spill your noble race;
" That so they may in future time your Princelie stocke deface.
" And so at length ingrasse a strange *Italian* weede,
" VWhich may in *France* most surelie choake the Princes royall
" This is the onelie marke to which they doo aspire; (seede.
" This is the onelie wood ô King that doth mainteine the fire
" Of these your ciuill warres, (although they doo pretend
" Religion, and some other thing) this is the chiefe end
" Of all their drift. Therefore ô King beware by time,
" Mark this Eclipse, whilst yet ye see the Moone is in her Prime.
" I saie the lesse, because I know your Grace is wise,
" You shall in time most plainlie see this plot of their deuise
" Your wisdome dooth perceau (I hope) whom I doo meane,
" For of the same with griefe before I heard you oft complaine.
" For though that I doo lie heere wounded as you see,
" The chiefe treason they intend is not alone to me:
" But to your noble Grace, whose death they daily craue,
" Whose life by treason long ere this, & now desire to haue.
" I know when God shall take this fraile and wretched life,
" Some will not sticke to say, that I was cause of all the strife.
" But God that is aboue, and you my witnesse be,
" How deare the safegard of my Prince, & peace hath bin to me.
" God grant you see in time your frends from fleeing foe,
" That still in safetie you may reigne deuoide of griefe and woe.
" Now I can saie no more, but God preserue your Grace,
" And shield you from your fained friends which beare a double
" And this amidst your mirth I praie remember still, (face.
" That they that seek to hane my life, do beare you no good wil.
Vwhich said, the king did giue such speach as he thought best:
And then in loud and solemne words in hearing of the rest
He did with frendlie cheere request the Admirall
Vnto his Court for to remooue, what euer should befall.
And others spake likewise vnto the same intent:

His

The French Historie.

23

His simple meaning could not see the treason that was ment.
 But yet vpon aduise, his frends did thinke it best,
 Not knowing what may there betide, the K. he should request,
 That he would them assigne some of his Graces gard,
 Before his gates both night & day to keep their watch & ward
 The motion being made, the King was well content,
 And said; to this their good deuise he gladly gaue consent.
 And that he would prouide to haue it surelie knowne,
 That of his life he made accompt no lesse than of his owne.
 And that he would preserue with care more tenderlie
 The Admirall, than he would keepe the apple of his eie.
 For that he did admire the valure of his minde,
 Vvho little thought in mortall man such courage for to finde.
 The Duke of *Aniow* then commanded out of hand
 One *Cessin* Captaine of the gard, to ward with Princes band
 The gates and streates wherein the Admirall did lie;
 Vvwhich was no sooner said, but was performed presentlie.
 This *Cessin* that was set with watch to ward the gate,
 Vvas one that did the Admirall in heart most deadlie hate.
 And farther, for to put the matter out of doubt,
 They did consent that he should haue his trustie frends about
 The place where he did lie: which came of no good will;
 But hoping rather all by this the easier for to kill.
 And this among the rest a bloodie practise was, (passc.
 Vvwhich cloaked guile by Sathans art too soone was brought to

BVt heere the Prologue endes, and heere begins the plaie,
 For bloodie mindes resolu'd quite to vse no more delaie.
 The Mother Queene appeares now first vpon the Stage,
 Vvhere like a diuelish forcereffe with words demure and sage
 The King she cals aside, with other trustie mates
 Into a close and secret place, with whom she now debates
 The great desire she had to quit them all from care,

*The Queene
 Mother ledde
 out the King,
 the Duke of
 Aniow, Gon-
 zague, Tani-
 gues, the Count
 de Retz called
 Goudin, into
 her gardes cal-
 led Tegliers,*

The French Historie.

In planting long a bloodie plot, which now she must declare.

^a The Ora-
tion of the
Queene mo-
ther Entro
the King.
and other of
her bloodie
counsaile.

“ O ^ahappie light (quoth she) ô thrice most happie daie;
“ Which thus hath thrust into our hands our long desired pray:
“ We haue them all in hold, we haue the chiefeft fast:
“ And those for whom we waited long we haue them all at last.
“ Vvhie should we longer staie? what can we farther craue?
“ Vvhat are not all things come to passe which wee doo long to
“ Doth not our mightiest foe lie wounded in his bed, (haue?
“ Not able now to helpe himselfe, which others long hath led?
“ The Captaines captiue are, the King of *Nauarre* sure;
“ The Prince of *Condee*, with the rest that mischiefe did procure
“ Are close within our wals, we haue them in a trap;
“ Good fortune (loe) hath brought them al, & laid the in our lap.
“ By force or flight to saue their liues it is too late,
“ If we (to cut off future feare and cause of all debate)
“ Doo take the profered time: which time is onelie now;
“ And wisdome matcht with policie our dealings doth allow.
“ Vve neede not feare the spot of anie ^cruell fame:
“ So long as we maie feele some ease or profite by the same.
“ For wisdome doth allow the Prince to plaie the ^dFoxe,
“ And Lion-like to rage: but hates the plainnesse of an ^eOxe.
“ Vvhat thogh ye do ^fforswear? what thogh ye break your faith?
“ Vvhat thogh ye promise life, & yet repay it with their ^gdeath?
“ Is this so great a fault? Naie, naie, no fault at all:
“ For this we learne we ought to doo, if such occasions fall.
“ Our Masters doo perswade a ^hKing to cogge and lie,
“ And neuer keep his faith, whereas his danger growes thereby.
“ Cut off therefore the head of this infectious sore:
“ So maie you well assure your selues this Byle wil rise no more.
“ The Captaines being flaine, the soldiers will be faint;

^b The queen
mother was
a good scho-
ler of that
dinel of Flo-
rence, Ma-
chiuel, of
whom she
learned ma-
nie bad les-
sons, as this.
^c 1. That a
prince must
not care to
be accom-
ted cruel, so
that anie
profit come
by it. 8. The
cr. Politico.
^d 2. Lesson.
A Prince

must imitate the natures of a Foxe and a Lion: a Foxe to allure, and deceiue, a Lion to deuour without mercie, when occasion is offered. ^e 3. Lesson, That a Prince may not doubt to forswear, to deceiue, & dissemble. ^f This is a wholesome scholemistres for a yong King. ^g 4. Less: That a prudent Prince is not to keep faith, where anie ill may grow by it. ^h These be the pillars, & this the fruite of Popish religio.

So

So shall we quicklie on the rest performe our whole intent. „
 Plucke vp therefore your sprites, and play your manlie parts, „
 Let neither feare nor faith preuaile to dant your warlike harts. „
 What shame is this that I (a woman by my kinde) „
 Neede thus to speake, or passe you men in valure of the minde? „
 For heere I doo protest, if I had bene a man; „
 I had my selfe before this time this murder long began. „
 Why doo you doubting stand, and wherefore doo you staie? „
 If that you loue your peace, or life; procure no more delaie. „
 We haue them in our hands, within our Castle gates, „
 Within the wals of *Paris* towne the masters & their mates. „
 This is the onelie time this matter to dispatch; „
 But being fled, these birds are not so easie for to catch. „
 The towne of *Paris* will most gladlie giue consent, „
 And threescore thousand fighting men prouide for this intent. „
 So shall we quicklie see the ende of all our strife, „
 And in a moment shall dispatch these rebels of their life. „
 But if we stand in feare, and let them scape our hand; „
 They will procure in time to come great trouble in our land: „
 For if the Admirall his strength receaue againe, „
 Can anie doubt but that he will be mindfull of his paine? „
 It is a simple thing for Princes to belecue „
 That new goodwil an ancient hate from galled hearts cā driue. „
 Therefore if we permit these Rebels to retire, „
 We soone shall see by warres againe our Countrie set on fire. „
 This is a womans minde, and thus I thinke it best: „
 Now let vs likewise heare I pray the sentence of the rest. „
 This counsell of them all was liked passing well; „
 And in respect of present state, all others did excell. „
 Some doubting, mused long which were the better waie, „
 The King of *Nauarre* and the Prince of *Condee* for to slaie; „
 Or elsto saue their liues in hope they would recant: „
 Because the prooffe of perfect yeres they both as yet did want. „

But

„ 3. Lesson:
 „ That it is a
 „ simple thing
 „ to thinke,
 „ that newe
 „ benefites can
 „ make olde
 „ iniuries to
 „ be forgotten

The French Historie.

*a It was of
most thought
best, parties
for age, partie
for affinitie
sake, that the
King of Na-
uarre should be
saued. And for
the Prince of
Condee, the o-
pinion of Gon-
zague tooke
place that he
should with
feare of death
be drawen fro
Religion.
b It was de-
creed, that this
murder should
begin about
midnight of
the night next
following.*

But ^ahere, they did preuaile (as God, no doubt would haue)
V who thoght it best in this assalt these princely youths to saue.
Because they were in hope, that when those impes should see
Their mates tormeted thus, they would most willingly agree
To bow where they would bind, to go where they would call:
And to forswere their former faith would make no dout at all.
But all the rest remaine condemned for to die
V which cruell verdit must be put in practise presentlie
The ^bnight that should insue then next without delay,
Beginning ere the same were spent long time before the day.
The Duke of Guise was thought the fittest of the traine
To take in hand this bloodie plot to haue the godlie slaine.
Concluding thus, they goe each one vnto his place,
The godlie doubting nothing lesse than this so heauie case.

HEere is the first part plaide; and heere I doo lament,
My slender skill wants fitted phrase the sequele to depaint.
The Duke in office put begins for to prepare,
So that in troopes the armed men ranne busling here and there
With noise & threatning words, as though some tumult were
Preparing now in euerie streete; which made the wisest feare
V what would insue. At length the Admirall did heare
This tumult, and not knowing how the truth for to inquire;
He sent vnto the King to know the full intent,
V why in the night in riot wise these armed people went
Thus raging in the streetes: and where it were his will?
If so, he would not feare; but rest in hope of safetie still.

“ The King returned word, and wilde him not to feare:
“ For this was done by his aduise, yet not in euerie where,
“ But in some certaine waies these armed men were set:
“ The foolish rage of leaud attempts by this in hope to let.

O leaud and filthie lie! vnseemlie for a King:
V what Turke or Diuell could deuise, a more vnworthy thing.
For

For when the Duke of *Guise* had all in order set,
And nothing rested which might seem their purpose for to let;
He *Marcell* calls in hast, and wills him haue a care
That all the masters of the streetes ere midnight did repaire
Vnto the Counsell hall, where they should heare at large
Great matters frō the King himself of strāge & speciall charge.
The message being done, they all without delaie
Assembled were, to know the thing the *Guises* had to saie.

Where Prouost *Carron* rose with stomacke stout and bolde,
And garded with a *Guisean* troope, this bloodie message tolde;

My friends (quoth he) giue eare, and marke what I shall saie,
The Kings intent is presentlie this night without delay,
Those Rebels to destroy; which now these latter yeeres
Bore armes against his Grace: which thogh they be his peeres,

Yet will he quite pull vp, and roote the lawlesse race
Of thē, that long haue sought by force his dealings to disgrace.

And what a happie time (I praie) my mates, is this;
When fast within our Citie wals the Captaine closed is

That fiercelie brued the broile of this our doubtfull strife,
And manie times hath put vs all in danger of our life?

Their trust by treason trainde, is cause of this deceite:
Oh happie she that wrought the molde of this so cunning feat.

Their frēds will proue their foes, sweet pleasures wil haue pain;
And being here they are not like to see their homes againe.

Their chambers prisons are, their beds shall be their graue:
And ere the day appeere we must a glorious Conquest haue.

Be strong therefore my friends, make sharpe the fatall knife;
For of these Rebels ere the day not one shall scape with life.

Their leader and their guide lies wounded in his bed,
And therefore as the chiefeest foe, we'll first hane off his head.

And when we haue dispatcht the Rebels we haue heere,
We'll likewise ransack all the Land of like that shall appeere.

H

This

*This Carron
was made new
Prouost of the
Marchants.*

*Carron's
bloody crea-
tion
to the Citi-
zens of Pa-
ris.*

*The Queen
mother was
the chiefe
deuiser of
this bloodie
stratageme*

The French Historie.

" This is the Kings intent, this is his Graces minde,
 " To doo this feate, let him in vs a willing courage finde:
 " And for a token when this murder shall begin,
 " The warlike trumpet shall not sound, nor banner shalbe scene;
 " But *Tockeseine* shalbe heard this bloodie newes to bring,
 " For then begin, when as you heare this Pallace bell to ring:
 " The badge which you shall bear by which you shal be known,
 " Shalbe a *Linnen cloath of white*, made fast about the brawne
 " Of left side arme; and eke, a crosse vpon your cap,
 " Of white likewise: and these keepe fast what euer chance may
 " And this is all (my frends) that I haue now to saie, (hap.
 " Come follow me, and let's begin and vse no more delaie.

Tockeseine
 was the
 great bell of
 the Pallace
 which was
 accustomed
 to be rung
 onelie for
 great causes

This while the Duke of *Guise* did shew his whole intent
 Vnto the Captaines of the gard, and bad them giue consent
 With courage to performe so great and famous act;
 Which seruice as the case did stand, they might not long protract
 Now shortlie after this, the Duke with manie more
 (Accompanied with the *Cheualier* and armed men great store)
 * Came posting to the gate which *Cossin* tooke to keep,
 Woe worth the time whe they did trust the wolfe to gard the
 The Admiral knew wel the tumult of this rout; (sheepe.
 Yet this, nor anie thing could make his valiant heart to doubt
 For though he had but few, scarce tenne within the place;
 Yet nothing could at all preuaile to make him doubt his case.

This Cheua-
 lier was the
 bastard sonne
 of K. Henrie
 of France.
 * The Duke of
 Guise and the
 cheualier come
 to the Admirals
 house.

The Admi-
 ral aduerti-
 sed of this
 stir, comfort-
 eth himself
 & his copar-
 ty, with the
 remembrance
 of the kings
 loue & his
 oaths often
 giuen for keep-
 ing the peace.

For oft he would repeate the Kings assured loue,
 Approoued by so manie signes as you haue heard aboue:
 " What though the Comons rise? what thogh the tumult rage?
 " When they shal see the princes gard, their malice wil asswage.
 " I know the King will not by treason false his faith,
 " Thogh for the same there might ensue the hazard of his death.
 " The oath that he hath sworne so oft to keepe the peace,
 " No Christian conscience can assent at all for to release.

His

His mother gaue her faith, his brothers sware likewise,
 The publique recordes of the Land doo witnesse this deuise.
 What band may surer be? what more may you desire?
 What can we farther wish? And yet if more you doo require
 The Queene of *England* is a witnes of the same,
 The Prince of *Aurendge*, & the States that from the *Germanes*
 This Royal match likewise my hart doth wel assure (came;
 That such a seale of perfect loue for euer will indure:
 Which marriage latelie made with counsell graue and good,
 The King will not permit to be so soone defilde with blood.
 For what would strangers saie if such things should befall?
 But such things Lord be farre from vs, & Lord preferue vs all?
 What would the future age of impes as yet vnborne;
 What would all Nations thinke, if we by trust should be for-
 The stout and constant minde, & honor of the King (lorne?
 Will neuer giue consent I know to doo so leaud a thing.

The marri-
 age of the
 Kings sister
 was solemniz-
 ed but sixe
 daies before

Thus whilest among the rest the case he did debate,
 His trustie keeper *Cosin* came and knocked at his gate.
 Who was no sooner come within the outward dore,
 But that there came in after him of armed men great store.
 Then after went the Lords, the Nobles, and the rest;
 For to dispatch this noble man, whom they did most detest.
 And those whom *Cosin* found within to lie or stand,
 He slew them with a Partisan which he had in his hand.

Which wofull newes when as the Admirall perceiude,
 Wo worth the time (quoth he) that I by trust haue been de-
 Wel, now the time is come, I may no longer doubt; (ceiude.
 Come lend your help, my frends (I pray) frō bed to lift me out.
 To Christ my onelie hope my soule I doo betake,
 And in this place from off my couch this life I will forsake.
 Then stāding on his feet his night gown on his back: (wrack,
 Shift for your selues my frends (quoth he) that you goe not to

The Admirall
 perceiuing
 the treason
 that was in-
 tended a-
 gainst him,
 prepareth
 himselfe
 with cosort
 to receaue
 his death,

and patientlie commēdeth his soule to God, whilest his enemies were a breaking open the dores vpon him

The French Historie.

" And haue no care for me; for I am well content
 " This life to yeeld vnto the Lord, which he to me hath lent.
 " It greecues me not to die, Gods will is alwaie best;
 " From future feares I know with Christ my soule shalbe in rest.
 " This plot is not preparede alone to murder me;
 " But for the raising of that truth, which they are loath to see.
 " The godlie for to spoile which haue receaude the word,
 " These tyrants seeke with cruel hate by falshood and by sword.
 " Which word vnto my power I alwaies did defend,
 " The mallice of which godly course hath broght me to my end.
 " Which doth reioyce my heart & soule exceedingly;
 " That for his truth the Lord hath thought me worthy for to die.
 " For though our sinnes doo cause these troubles in our land:
 " Yet shall these tyrants not escape the Lords reuenging hand.
 " And though our God doo seeme from vs to hide his face,
 " And armes our foes with cruell death his people to disgrace:
 " Yet if we be content, his mercie will retire.
 " Haue mercie Lord vpon thy Church, ô Christ I thee desire.
 " And you ô traitors vilde that laide this trothlesse traine,
 " Against the Lord haue lifted vp your wicked harts in vaine.
 " For you are puffed vp with hope that is not sure;
 " For these our paines, you shal receaue the pains that shal indure.
 " And you that dare to lift your hands against the Lord,
 " Before your death most iustlie shall of all men be abhord.
 " Though yet you doo not feele the sentence that is due
 " To this your bloodie traitors act, yet know that you shall rue
 " Your breach of plighted faith, your deepe dissembling hart;
 " There is a God will iudge vs all, that will reuenge our smart.
 " The paine that we receaue doth breed eternall ioy;
 " But for the wrōg that you haue done the Lord wil you destroy
 " O Lord confirme my faith, which now must here be tride;
 " Reach me thy hand (ô Christ) that I from thee may neuer slide.

The Admirall inuadeth against the wicked treason of the Queene Mother, the King, and the Duke of Guise.

My

My fearfull flesh is weake, my heart and will is prest :
 Forsake me not my God, but now receaue me to thy rest.
 Let not this irksome shade, this darke and dolefull night
 Keepe from my heart in this assault thy sweete & pleasant light:
 For though the worldlie Sunne mine eie shall see no more,
 Thy blessed Sonne let me enioy, whom I by faith adore.
 And whereas I dispaire no more to see the day,
 In steed of that, thy louing face shew me (my God) I praie.
 Loe then, a blessed chance, and happie change for me;
 That from this vale of wretched life with Christ in ioy shalbe.
 Now let these traitors come, the feare of death is past;
 And fainting flesh that did rebell, hath yeelded at the last.
 Now doth my soule reioice, my heart most gladlie saie;
 Thou Sonne of God, my Sauour come, my Christ now come
 For here againe to thee my soule I do commend, (thy waie?
 And to thy poore afflicted Church ô Lord thy mercie send.
 So shall they be at rest, so shall they praise thy name;
 Let not these tyrants longer Lord thy seruants put to shame.
 Least they doo proudlie bragge, and saie within their heart;
 Vvher is the God whô they do serue, that now shuld take their
 Come quicklie Lord therefore, & make no more delay (part.
 To ende these fierce and bloodie broiles; Amen, Amen, I saie.

By this came vp the staires ere ended were his words,
 One Benuise & two other mates with targets & with swords.
 The chamber broken vp, this Benuise swearing came
 Vvith sword drawn to the Admirall, & asking for his name;
 Art thou the Admirall? the man not much appalde,
 Vvith quiet minde gaue answere thus; Indeed so am I calde.
 Then seeing Benuise bend his naked sword to slaie,

*Three wicked
 Barlets brake
 into the Admi-
 rals chamber,
 whose names
 were, Benuise
 a Germaine,
 Cossin a Gas-
 coigne, Attin a
 Picard.*

*My friend (quoth he) that bloodie blade I pray thee for to staie,
 And haue respect vnto my age, and weake estate
 To which by treason wrought by trust I haue bin drawn of late.*

*The Admirals
 last words.*

The French Historie.

The cruell and
cowardly murder
of the Ad-
mirall.

But beastlie *Benuise* would to this no answere giue:
But swearing, to this Noble man his pointed sword let driue,
And thrust him to the heart: but yet not fullie dead,
With force he laid a mightie blow & strake him on the head.
With that came *Attin* in with Pistoll in his hand,
And shot him in the wounded breast; yet did he stoutlie stand:
Till *Benuise* came againe with third repeated wound:
And flasht him on the thigh: which done, he fel vnto the ground
Where he gaue vp the ghost. The bloodie *Guise* that staid
This while within the lower court, with lifted voice now said
Hoe *Benuise*, hast thou done? who straightwaie did replie,
Yea sir this happie deed is done, and that most perfectlie.
Then said the Duke of *Guise* Come throw him down to me:
That where it be the same, or not, we here may quicklie see:
For now our *Chenaliere* will thinke it but a lie,
Except at window throwen out he see him with his eie.
Then *Benuise* with his mates to put them out of doubt,
Tooke vp this bloodie corse: & so from window cast him out.
Where from his wounded head sprang out so fresh a flood,
That vizard-like his face was all imbrued with goarie blood.
Whereby they could not well at first discern his face:
Till that the Duke of *Guise* himselfe first kneeling in the place
Had with his napkin wipte the clotted blood awaie,
And searhing viewed euerie part; he rose without delay,
And crying to his crue deuoide of feare and shame:
It's he (my friends) I know him well, trust me it is the same.
The Duke descending then from out the stately gates,
With bloodie hart and cursed mouth he cride vnto his mates;

The wicked
speeches of
the bloodie
Guise after
the murder
of the Ad-
mirall.

O happie lucke that we so good beginnings haue,
Lo Fortune frames her willing hand to giue that we do craue.
And sith it pleasde the fates at first such hap to send,
It giues me cause of future hope to see some happie end.

Come

Come on my valiant hearts, so place your warlike bands, „
 That marching forward to the rest, not one may scape our hãds „
 This is the Kings decree, this hath he giuen out; „
 We do no more than he commands, to put you out of doubt; „
 Let pitie take no place till Rebels all be rid, „
 Thus saith the king, feare not therfore to do what he doth bid. „
 Let nothing now preuaile to dant your hardie minde; „
 No, though with teares they pitie craue, let thẽ no mercie find. „
 Haue no remorse vnto the yong ne yet the olde; „
 W ithout regard to anie one to kill them all be bolde. „
 Now sanctifie your swords, and bath them in the blood „
 Of these religious Rebels, which do meane the King no good. „
 So shall we quicklie finde a path to perfect peace; „
 So shall we see assured meanes at length to liue at ease: „
 For if we can recount the troubles that are past; „
 Then happie time wherein we may dispatch them all at last. „

*The right
 picture of a
 bloodie Ty-
 rant.*

V which said; he bad in hast the *Tockesein* for to ring,
 V which sounding bell appointed was the fatall newes to bring
 V when as this raging rout this murder should begin:
 V which they performde, as though they had no men, but mon-
 And therewithall deuise a larum for to raise (sters bin.
 Pretending with some solemne lie the people for to please.
 So now the trumpets sound this lie and shamefull thing,

That certaine traitors were in armes about to kill the King.

Heere, one among the rest from *Rome* that latelie came,
 (Desirous by some valiant act perhaps to get a name)
 Cut off the bleeding head (imbrude with reaking blood)
 Of that most worthie Admirall in hope to doo some good;
 And sent it straight to *Rome* as *Lorraine* had requirde,
 A present welcome to the Pope, which he had long desirde.
 His hands cut off by some, by some his secrete parts,
 Declares what hate to shining light lies hid in blinded harts.

*Gonzagues an
 Italian cut off
 the Admirals
 head, & sent
 it to the Pope.*

*The Cardinall
 of Lorraine.*

His

The French Historie.

His hackt and mangled corpes by space of certaine daies
Vvas dragde by rascals all along the streetes and filthie waies.
At length this rusticke rage, as furie thought it meete;
At common gallowes of the towne did hang him by the feete.
Thus came this Noble man to this vnworthie death,
Thus doo the Papists learn to break the vow of plighted faith.

The Admirall being slaine, they likewise mured most cruellie not onelie all such frends, Phisitians, Preachers, and al other that were found hidden in the Admirals lodging, but also as manie as were suspected to be of that religion within the towne or anie where els, were lamentable put to the sword, as here folowing we may plainlie see.



Hese furies fying thus,
yet thus were not content :
But in the house, from place to place,
like greedie hounds they went.
To search the chambers all
and corners of receipt;
That from the wolfe the sheep might saue
his throate by no deceit.

And such as sleeping were found naked in their bed,
Or gone to hide or saue themselues they first cut of their head,
And after fiercelie pierst with wounds both great and deepe ;
Vvhich being done, like cruell currs they throw the on a heap.
Among which wofull troope two Noble youths there were
And Pages of most worthie birth which likewise died there.
Vvith these, among the rest a man of noble fame,
The Countie *Rouchfoucault* was forst at length to tast the same.
Vvhom for his pleasant wit the King did seeme to loue;
Yet in this furie nothing might the King to mercie moue.

But

But now in hast must be to death vntimelic sent,
 To yeeld againe vnto the Lord the life that he had lent.
 So him at first *De Nance* commanded was to kill;
 But he most stoutlie did refuse this guildeesse blood to spill.
^bShall I, said he, consent to doo this fearfull thing
 To shed this blood, because I am commanded by the King?
 No, God forbid, I know I haue a soule to saue;
 So bloodie spot, to saue my life my name shall neuer haue.
 I know there is a day, a day that ^cSaints desire;
 When of our deeds the king about a reckoning will require.
 Obaie the ^dKing; that's true, in things that honest be:
 When I obey in wicked hefts, wo worth the time to me.
 For *Icab* did not well ^eKing *Dauid* to obay,
 When wickedlie the King him bad *Vriah* for to slay.
 Those Elders did offend which shewde themselues too prone,
 Those wicked letters to obey poore ^f*Naboth* for to stone.
 And cursed ^g*Doeg* which obaide a wicked will,
 Shall cursed stand for that he did the Lords annointed kill.
 A murder to be done the King doth now request,
 My God comands the contrary: now which to chuse wer best?
 The King doth threaten death, and God doth threaten hell,
 If for the King I should forsake my God, should I doo well?
 Vwhat others see ^ho King, I cannot well diuine,
 To kill the vncondemned man it is no charge of mine.
 To slaie my deadlie foe except there were some cause
 I would not yeeld; much lesse my fréd against our sacred laws.
 What enuie doth report, ⁱo King I cannot saie;
 But this my frend a faithfull man to me hath been alwaie.
 Therefore I praie your Grace your rigor to asswage,
 Or bid some other whom you list to execute your rage.
 In matters that be good if that you list to vse
 My seruice, you shall see that I no perill will refuse.

^a Monsieur De
Nance Cap-
 taine of the
 „ gard, refu-
 „ seth to kill
 „ the Countie
 „ Rouchfou-
 „ cault.
 „ ^b His spee-
 „ ches & sed
 „ both pri-
 „ uatlie to
 „ his frends,
 „ and also to
 „ the King
 „ vpon the re-
 „ fusall.
 „ ^c *Reu.* 6. 10.
 „ ^d *Rom.* 13. 1
 „ ^e *1. Pet.* 2. 13
 „ *Tit.* 3. 1.
 „ ^f *2. Sam.* 11
 „ 16.
 „ ^g *1. King.* 21
 „ 11.
 „ ^h *1. Sam.* 22
 „ 18.
 „ His speeches
 „ to the king.
 „
 „
 „
 „
 „
 „

The French Historie.

1. Sam. 22. 17. Therefore I praie your Grace this answere for to take,
 Which vnto *Saule* his Soldiers once were not afraid to make :
De Nance to kill his frend no wight shall euer see,
 Though for refusall he were sure beheaded for to be.
 Take heed (ô noble King) what sprite you follow now;
 Let no man force you doo the thing that God doth disallow.
 While good king *Dauid* was by whoredome brought a sleep,
 He did the thing, which being wakt did force his hart to weep
 While *Saule* in mallice was against good *Dauid* bent,
 He ranne to that which afterward with teares he did lament.
 And whilest that *Iezabel* great mischiefe did intend
 Against poore *Naboth*, she at last came to a fearfull ende.
 Looke well therefore (ô King) before you leap too farre,
 Least in the end this testie scab do breed a lasting scarre.
 Well I can saie no more, but God preserue your Grace,
 And graunt your soule when breath is gone with him a resting

*Whē De Nāce
 had refused to
 kill the Countie
 Rouchfoucault
 one Laberg an
 Auernois offe-
 red to do it, if
 the K. would
 giue him his of-
 fice, which was
 to be Captaine
 of the horsmen*

*The death of
 Theligni sonne
 in lawe to the
 Admirall.*

*The wordes of
 Theligni
 uttered be-
 fore his death*

But this could not preuaile this noble man to saue, (place.
 For bloodie *Doeg* did attend his office for to haue.
 For which, an *Auernois* a man of cused fame
 Made offer there, before the King that he would do the same.
 The King was well content this office for to giue
 To him, so that this Noble man of life he would bereaue.
 We see how Sathan doth by glorie mixt with gaine,
 Worke to procure this worthy wight the sooner to be slaine.
 There fell in this assault (for mallice to the truth)
Theligni famous for his wit, a rare and passing youth :
 Who for his manlie heart and courage did excell :
 For which, the King in outward shewe did seeme to loue him
 Now when the time was come that martird he shuld be (wel.
 With courage bold, he smiling said ; O welcome death to me.
 It grieues me for to liue since faith from Princelie seate
 Abandonde is, and in her place raignes falshood and deceite.

It

The French Historie:

30

It grieues me for to see this sad and irksome daie,
 Wherein so great and famous King, a traitors part shuld play.
 It grieues me for to heare poore soules deceiued crie
 Too late, for that they did too much on Princes oath relie.
 Woe worth my harmlesse heart too soone that did belecue,
 And to the kings dissembling words too soone did credit giue.
 Woe worth the wicked time when first I did begin
 To worke the meanes, for to perswade my father to come in.
 Woe worth my lying tongue which first assaid to bring
 My fearfull Father in the minde, that he should trust the King.
 How oft did I commend the Kings assured loue?
 How did I thinke that nothing might vs frō the same remoue?
 How oft did I recount the Kings repeated oath?
 How many frendly signes were seene of force to bind vs both?
 How often did I vrge there was no cause of feare,
 Because for this we saw the King most willing for to sweare?
 But sith it is too late this error to lament,
 My trusting hath deserued death; and therefore am content.
 Sith I am not the first whom trust hath thus betraid,
 To suffer death for no offence I am the lesse dismaide.
 And since my greatest hope hath wrought me most despite,
 What shall I saie? I saie no more: but Lord receaue my sprite.

Thus came this noble impe vntimelie to his graue,
 For that he to a *Papists oath too great affiance gane
 And thus fell manie moe of Nobles here and there,
 Whose names & valiant acts, were now to lōg for to declare.
 Thus did those lawlesse bands go raging vp and downe
 From house to house, they sought to spoyl the welthiest of the
 So they that beggers were when first this stirre began, (town.
 At last with rich and flowing welth the chiefest credit wan.
 This while the Duke of *Guise* these words repeated still,
 With crying voice, Kill, kill the knaues, this is the princes wil.

*The Admi-
rall as first
doubting
some policie
and il mea-
ning, staide
a while, &
durst not
trust the
King: but
at length o-
uercome
with the
perswasions
of Theligne
his sonne in
law, & o-
ther his
frends that
there could
be no hurt
ment, they
all being de-
ceiued with
the Kings
curtesies, he
yeelded and
came in vpon
trust.
* Beware of
the guiltfull pro-
mises of the
Papists.*

The French Historie.

And least the souldiers should waxe faint with bloodie toile;
 " Now rid the al my frēds (quoth he) & you shal haue the spoile.
 Thus did they all a day from morning vnto night
 With bloodie swords runne vp and down : no doubt a heauie
 They spared none they knew, no sex could pitie finde, (sight.
 The rufull crie of tender babes could not asswage their minde.
 In great triumphing ioye of this their warlike feate,
 The bodies slain frō windowes hie they throw into the streat.
 So that there was no way, no lane or passage by;
 Vwhere murdered men you might not see in heaps together lie.

Now whilst within the towne these things a dooing were;
 The King of *Nauarre* and the Prince of *Condee* did appcere
 Before the King. For so before it was agreed

*The King of
Nauarre, and
the Prince of
Condee were
had to the king*

To saue these youths to farther hope the counsell had decreed.
 For they their lodging had within the Castle wall;
 Vvhich for defence is alway thought the surest place of all.

*These Princes
seruants, friends,
tutors, with all
their ret. were
most cru-
ellie slaine.*

These Princes being gone, and onelie had awaie,
 The rest were left vnto the sword to die without delaie :
 Their seruants & their friends, their tutors with the rest
 Could not preuaile to saue their liues by sute ne yet request;
 But thrust without the dores, and kneeling in the place,
 The gard of *Switzers* slew them all before the Princes face.
 And still betweene the stroke they cried all amaine
 Vpon the Kings fidelitie ; but faith was calde in vaine.

*The lamenta-
ble murder of
Monsieur De
Pilles.*

Yet none amongst them all so much lamented was,
 As *Mounseur de Pilles* that he should come vnto so hard a passe.
 Because among the rest he past them all so farre
 For godlie zeale in truth, and eke for prowesse in the warre.
 Vwho lying in his bed somewhat before the day,
 And hearing noise of armed men leapt out to see the fray :
 And marking well the voyce in place and time of truce,
 Of cries and killings euerie where, it made him much to muse.

Vvhich

The French Historie.

31

Vvhich dump *De Nance* did break, who did this message bring
That straight to void the place he was comanded by the king;
And that he should depart (his weapons left behinde)
From out the Court and Castle gate full sore against his minde.
Vvhich was no sooner said but *Pilles* was forced out
Among the bloodie weapons of that rude vnrulie rout.
To hope for longer life he saw it was but vaine:
He saw such cruell rage, and eke the bodies that were slaine?
Vvhere lifting vp his voice, so that the King might heare,
These words he spake before them al, deuoid of fainting feare.

O false vnworthie King, ô whelpe of sauage kinde!
O traitrous heart in kinglie breast! ô base polluted minde!
Is this a Princelie part, by treason to procure
The murder of thy chiefeft frends? Is this thy Popish lure,
To traine vs in by trust, to thrust vs thus to death?
Is this thy solemne Kinglie oath? is this a Princes faith?
Is this thy frendlie cheere? Is this thy fawning face?
Is this the fruite of *Romish* faith? ô false dissembling race!
And doost thou honor so thy sisters spousall daie?
And couldst thou finde no other time thy treasons to bewraie?
Is this the trust that is in mother, sonne, and kinn?
Let *France* the curse the man that did first bring this kinred in.
How are thy wits bewicht? what furie doth inrage
Thy tigers heart, that nothing can thy thirst but blood asswage?
And wast thou not afraid to giue thy leaud consent
To murder them, which to belecue thy promise were content?
Vvhere are thy frendlie words? where is thy seined loue?
Vvhat, hath thy flintie heart forgot there is a God aboue?
And thinkst that thou shalt shed our guiltlesse blood in vaine?
Shall not the Lord (ô wretch) of thee require the same againe?
How darest thou to behold the creatures of the Lord;
Vvhen for thy false and bloodie fact this place shalbe abhorde?

The Sehe-
ment words
of Monsieur
De Pilles,
Upon the
Kings trai-
trous infi-
delitie.

The French Historie.

"What answere canst thou make to this vnhappy towne,
 "Which for thy traitrous act shall loose his glorie & renowne?
 "What answere canst thou giue to manie a weeping childe?
 "To manie matrones husbandes what reason canst thou yeeld?
 "And deemst thou not that God will plague this sinfull land
 "For this our blood? & fearst thou not Gods iust reuēging hand?
 "Yes though at this our greefe thou proudlie now doo iest,
 "Yet God will not forget the blood of them that be opprest.

Psal. 19. 12

2 Sam. 3. 27

Ec. 20. 10.

1. Ki. 2. 34.

2. Sam. 13

28.

2 Sam. 18. 9

*Monsieur De
 Pilles prophes-
 cieth the kings
 horrible death
 which shortly
 after came in-
 deed so to passe*

That this our blood by shedding of thy blood shalbe repaid.
 Which said, from off his backe he put a cottlie cloke,
 And to a frend among the presse, the same thus saying toke.

*Take this, and let the same a token still remaine,
 That Pilles thy frend by treason was here most vniustlie slaine.*

With that he did commend his soule vnto the Lord,
 Vpon his knees with lifted eies still waiting for the sword.

*Monsieur De
 Pilles murdered
 by one of the
 Gard with a
 Partisan.*

*4. Hundreth
 houses in Paris
 sacked.*

*The king com-
 manded al Ci-
 ties in his land*

Then one of Princes gard to end this bitter strife,
 Thrust thorough Pilles with partisan, who yeelded ther his life?
 This was the cruell ende of that most famous man;
 To read the same without remorse, I thinke no creature can.
 This Rout in Paris streates which posted vp and downe,
 Foure hūdred houses sacked haue within that wicked towne.
 The King therewith directs his letters out in post,
 To Cities all his message flies in hast to euerie coast,
 That they (as Paris had) with murder should oppresse

to follow the example of Paris, in murdring as manie as professed the reformed religion.

As

As manie in their townes, as did the Gospell there professe.
 Which leaud and bloodie charge, a wonder is to see,
 How glad and willing to obaie most townes and Cities be.
 But one among the rest, a place of ancient fame,
 Did Lion-like behaue her selfe, as *Lions* was her name.
 For though in other townes by murder manie fell;
 Yet *Lions* for her cruell hart, all others did excell.
 Where then, vnhappy then, a Lion as the chiefe
 One *Mandelot* was Gouvernor a blacke and bloodie theefe,
 Vvho hauing once receiue these letters from the King,
 Vvith greedy mind, he sets abroach this vile vnworthie thing.
 Vvho caused out of hand his Crier to proclaime
 That al within the towne which did the Gospel then maintain
 Should presentlie resort vnto a certaine place
 Vvhere *Mandelot* would haue them al appeere before his face.
 This message being done, the godlie doo obay,
 And to the place appointed them they came without delaie,
 Vvhere *Mandelot* they found with visage pale and sad,
 Vvho nothing said, but bids them all to prison to be had.
 The godlie trapped thus, and thus to thraldome sent;
 As sheepe vnto the slaughter they to prison mecklie went.
 Vvhere lying in the Clinke their feete and hands were bound,
 And by the cruell Iailors were laid prostrate on the ground.
 Then *Mandelot* commands the hangman for to call,
 Vvhom he enioynes to enter in with axe to kill them all.
 But this so feartull fact the hangman did refuse,

*The butcherlie
murder com-
mitted vpon
the professors
of the Gospel
at Lions in
France.*

*Mandelot Go-
uernor at Lions*

And bad him for so wicked act some fitter man to chuse.
 For I will not defile my hands with guiltlesse blood,
 Nor giue consent (said he) to doo the thing that is not good.
 On such as are condemnde by Iustice and by law,
 I onelie am in publike place my deadlie blade to draw.

*The comen
hangman
of Lions,
had more
grace & ho-
nestie, than
Mandelot
the Governor.*

The man repelled thus, inuents another waie;

He

The French Historie.

He wills the souldiers of the towne these prisoners for to slaie :

*The garrison
souldiers
also refuse
to commit
this wilde
murther.*

- " But they likewise replide; that they would not distaine
- " The glorie of their martial feates, with fame that they had slain
- " Poore simple naked men bound prostrate at their feete,
- " It is a seruice (sir saie they) for souldiours farre vnmeete :
- " And therefore if you haue this murder thus decreed,
- " Chuse out some other men that list performe so hard a deed.
- " Yet if in Rebell sort their banners were displaide,
- " To put them all vnto the sword we would not be afraid.
- " But now sith that we know no fault that they haue done,
- " Let them (for vs) proceed heerein that haue the same begun.

Againe refused thus, the man with furie bent,
For all the butchers of the towne, he straight his message sent.
To whom in sauage sort his minde he did vnfolde;
And had them goe & kill them all whom he had laid in holde.
These beastlie butchers then no conscience made at al,
But with their blodie butchering kniues like tigers they do fall
Vpon these sillie soules, in murder fiercelie bent;
Not like to men, but rather as some furies had been sent
From hell, to stop the course of Gods afflicted word;
So quicklie did these helhounds put these people to the sword.
Here some that prostrate were, and did for mercie crie,
And other some vnto the Lord that list their voices hie,
They killed not, but did their hands cut off at first,
And after chopt in sauage sort with blood to quench their thirst
Such shrieks and wailing cries from prisons did rebound,
That euerie corner of the towne might hear their woful sound.
The mournfull mothers wept, whom nature did compell,
To see these hoüds before their face their louing babes to quell
The tender infant doth for help to father crie,
The wofull father cannot helpe his childe before he die.
The husband to his wife, the friend to friend doth call,

*The butchers
more cruell
bloodie, than
either hangma-
n or souldiers,
obey this wicked
Tyrant, in com-
mitting this
horrible mur-
der.*

Vvith

The French Historie: 33

With heauie sighes lamenting this their most vnhappy fall.
 And they that strongest are to weake doo comfort giue,
 That so they may by sugred words their fainting harts relieue.
 Of these captiued soules such was the piteous plight,
 That verie Papists did lament to see this cruell sight.
 And some that loude the Pope, these dealings did detest;
 Who for their credit did not thinke this rigor to be best.

And manie women of the towne deuoide of crime
 With horror of this sodain feare, had child before their time.

For from the common Gaole in sight of shining Sunne,
 The smoking bloud from streat to streat with grief was seen to

But one amongst the rest, an old & aged man

Calde *Francis Collute*, for his faith a lasting credit wan.

To whom with bloodie axe when butchers did resort,

Vpon his Sonnes with teares he fell, and did them thus exhort;

You know (quoth he) my Sonnes, what pain & tender care

Your louing Father from your youth hath had for to prepare

Your hearts to know the Lord, his truth to intertaine;

Which farre surmounteth fading wealth, & hope of worldlie

Now is our haruest in, now must our fruite appeere,

Now wil the Lord require accompt how we haue liued here.

The finall axe is laid to roote of falling tree;

And how we hav the truth imbrac't, the world forthwith must

Be strong therefore my Sonnes, refuse not profred death; (see.

Which from the Lord is sent to be a triall of our faith.

But how should we be strong, when flesh doth dailie fall?

O Lord increase our faith, that we maie come when thou dost

And from the Lord I know this butchring axe is sent, (call.

Who Sathans sword hath losed now no doubt for some intet.

This is no new deuise which Sathan puts in vre;

For they that will imbrace the truth of this shall still be sure.

For vnto Truth belongs both fier, sword and racke,

And naked Truth hath alwaies tied a whip vnto her backe.

*The blood was
 scene to runne
 warme & smo
 king through
 the streetes of
 the towne into
 the riuer of
 Some.*

*The Gals-
 ant & com-
 stant death
 of Francis
 Collute mar-
 ches of caps
 with 2 yong
 men his sons
 The godlie
 & zealous
 oration of
 Francis Col-
 lute to his 2
 sonnes, lying
 with them
 vpon the
 ground, read-
 die to be sa-
 crificed.*

The French Historie.

"The ages that are past doo yet declare the same,
" Whose constant death for Christ, depaints the glorie of their
" For as the fillie sheepe betweene the Lions iawes. (name.
" And like the meek & wailing done in goshaunks greedie pawes
" So is the present state of Christs afflicted flocke,
" Who are content with Christ to lay their head vnto the block
" Feare not therefore to tast this cup of ioyfull paine,
" That with the Lord in lasting ioy we all may meete againe.
" Let nothing force your faith from Christ to goe astraie,
" For I your Father(as your guide) will lead you first the waie.
" One house hath helde vs all, one Christ hath been our ioy; -
" This sweete and noble vnion let Sathan not destroy.
" And let vs ioyne in one this death for to imbrace,
" So ioynd with Christ we shalbe sure with him to haue a place.
" I was not he that gaue your vse of liuelie breath;
" I am not he that sets the time and order of your death.
" It is the Lord alone, which will restore againe
" A better life, if for his law by death we suffer paine.
" Come, let vs gladlie giue our throate vnto the knife;
" And for our Christ let vs reioyce to leaue this wretched life.
" And saie you all with me; ô Lord from these our bands,
" Receaue (we praie) our sinfull soules into thy blessed hands.
" And lend vs Lord thy grace and mercie to the end,
" Thy blessed helpe to come to thee, ô Lord of mercie send.

And this repeating oft the butchers with their blade,
Their bodies then with deadlie wounds a bloody present made.
Then ioyning on the ground they clasped all in one;
Where groueling lay in folded armes the father with the sonne
Which sodaine heauie chance such wofull sight did giue,
That iust remorse of causeles death a flinty hart would grieue.
Thus hath this blessed man receaud a happie place;
The Lord grant vs that be behinde like portion of his grace.

Amen.

A cruell, cowardlie, and traitrons murder, committed in Angiers in France, vpon one Masson de Riuers a famous and godlie preacher, by a wickedemie called Monforrell, who was sent by the King to Angiers in post, to commit the like murder there, as was in Paris.



Ow Lions fare thou well,
to Angiers will I goe,
Wherein also the godlie flocke,
lackt not a deadlie foe.

For there was dwelling then
a famous learned man;

Vwho for his paines and godlie life
a worthie credite wan.

He was the first that dar'de the Gospell for to preach
In Paris towne: where first the same to manie he did teach.

Masson De Riuers was this godlie preachers name,

Vwho had the *Sorbons* manie times by learning put to shame.

Now when in *Paris* towne the murder was at most,

The bloodie Curre *Monforrell* was to *Angiers* sent in post.

Vwho was no sooner come within that wofull towne,

And that from off his barbed horse he was descended downe.

But that he did inquire where *Masson* then did dwell,

For that he had vnto the man some secrete thing to tell.

And comming to the house, before the entrie dore

He met with *Massons* wife; to whom he vsed then great store

Of filed words, as though he meant nothing amisse,

And like a Courtier courteouslie salutes her with a kisse:

And where is now (I praie) your husband to be had?

To see the good man ere I went, I would be verie glad:

For that with him I haue a word or two talke.

In yonder garden sir (quoth she) my husband now doth walk.

He was the first that laid the foundation of the Church at Paris.

*A Iudas kisse.
* An honest & louing wife mistrusting no hurt, betraied her husband to a flatering murderer.*

The French Historie.

And so she did direct the traitor to the place;

Where comming, he most courteouslie good *Masson* did im-

*The speech-
es of Mon-
sorrel to
Masson.*

“ And canst thou tell (quoth he) whie I am hether come? (brace.

“ It is to doo the Princes will, whereof this is the summe.

“ The King commanded hath that now without delaie,

“ Within this place I should not misse thy life to take awaie.

“ And that thou maist be sure the King hath thus decreed;

“ Lo here are letters from his grace, which letters thou shalt read.

With that he plucked forth a Pistoll readie bent

Full charged, and to *Massons* heart now readie to be sent.

*The speech-
es of Masso
de Rivers
uttered be-
fore his deth*

“ My friend (said *Masson*) staie, on me some pitie take :

“ And to my God, ere that I die, let me my praers make.

“ I meruaile whie the King this murder should intend;

“ I know not anie thing wherein his lawes I did offend.

“ It doth become a King a Princelie heart to haue :

“ And not vniustlie for to kill the people he should saue.

“ And what are you that can the vncondemned kill ?

“ And what are you that seeke my life, which neuer ment you ill?

“ And why should you desire to suck my guiltlesse blood,

“ Which in the Lord vnto my power haue sought to do ye good?

“ But staie; I know the cause : you hate the shining light

“ Of Gods eternal *Truth*, which now you thinke doth shine too

“ But friend take heed how that thou welter in the dark (bright.

“ Take heed of Gods eternall, plague & *Cayns* accursed marke.

“ The men that meate refuse with famine shalbe pinde,

“ To satisfie their hungrie soules, they shall no comfort finde.

“ And they that knowen *Truth* doo wilfullie reiect,

“ Shalbe deceiude by lying sprites their follies to correct.

“ I weigh not for to die, sith death the Lord hath sent;

“ But more to view thy wretched state it maketh me lament;

“ For after death with me I know it shall be well;

“ But for this murder thou maist feare least thou be sent to hell.

“ There is a fearfull lawe, let it be rightlie scand;

The

The French Historie.

35

The Lord himself hath trulie said that blood pollutes the land.

” Numb. 35.

The Land from bloodie guilt shall not be cleanse or quit,

” 23.

But by his blood which wrong sullie the murder did commit.

” God is so

Take heed therefore (good frend) and yet beware in time;

” mindfull of

Pollute not this so famous place with this so bloodie crime.

” blood wrog-

But yet if thou obey a Princes wicked word,

” fullie shed,

Know in the end that thou likewise shalt perish by the sword.

” that he ma-

Now if my hoarie haire no mercie can procure;

” keth dumbe

Yet let the safetie of thy soule to pitie thee allure.

” creatures to

And if the wailing teares of this my wofull wife,

” demaund

Can not by anie meanes preuaile with thee to saue my life;

” vengeance

Yet see these fillie babes, and weigh their wofull mone,

” thereof.

Which fatherlesse before their time should now be left alone.

”

If nothing yet but blood can quench thy hot desire,

”

Then in the ende be sure to tast the Lords reuenging ire.

”

Haue mercie Lord on me, whom Sathan would destroie;

”

Thy godlie flocke he seekes to quell, thy *Truth* for to annoie.

”

Let them not longer Lord exalt their pridie crowne:

”

Let the not scape that dailie seek to throw thy kingdom down.

”

Thy promise is my hope, thy word is all my staie:

”

My comfort is the liuing Lord, which shields me from decaie.

”

While Christ is on my side by faith that makes me free,

”

By death or life I little feare what man can doo to me.

”

To thee my liuing God for mercie now I call,

”

So in this place my promised vowes shalbe performed all.

”

O Lord receaue my soule, the force of death destroie,

”

That presentlie before thy face I may appeare with ioy.

”

O Christ thy pitie send, with mercie come to me;

”

For from my youth & tender yeres my hope hath bin in thee.

”

My heart is fixed Lord, my heart is surelie set;

”

To saue my soule (my God) let not my sinnes be anie let.

”

Now to thy blessed hands whether I die or liue:

”

My sinfull soule, receiue it Lord, I gladlie here doo giue.

”

The French Historie.

“ And thou that hether camest to plaie this bloodie part;
“ Loe this thy wicked deed I doo forgiue with all my hart :
“ Desiring God that this my blood now set at large,
“ Vwhen he doth come maie not at all be laid vnto thy charge.
“ Come staie no longer now if God shall giue thee power
“ To take my life, the welcom thrice this sweet & happy hower;
His wife he kissing bade her sorow to repell,
Vwith her his babes he did imbrace, and bade them al farewel.
But Lord what rolling teares, what shrikes and piteous cries
Betweene the wife and louing babes were sent to airie Skies.
But this could not perswade the traitor to depart,
Vwho framde his readie dagg to strike pore *Masson* to the hart.
Then *Masson* kneeling downe, content his life to leaue;
The bullet meeklie to his breast from Pistoll did receaue.
Vwhere falling to the ground, his blessed life did yeeld
Vnto the Lord, with quiet heart as meeke as anie childe.
Vve see what worthie men the Papists haue destroid,
God grant vs grace that doo remaine their treasons to auoide.

Amen.

The

The Iudgement of the Lorde against this bloodie and periured King of France, Charles the 9. Dilated by the sentence of God in the lawe against murder; by examples both out of the Scriptures, & other Authors, concerning the horrible end that hath fallen vpon wilfull murderers; and lastlie, the bloodie death of this blood-sucking King himselfe.



Ow let vs see the ende
of this periured King,
And let vs weigh in future time
what fearfull fruite did spring
From falsed faith. And first
I brieflie will repeate
The sentence of the mightie God
gainst murder and deceate.

Then shall we plainlie see how that in euerie land
The Lord according to his law with iust reuenging hand
The bloodie tyrants strikes, with all their faithlesse crue;
As by examples we maie see of such as shall ensue.
Vwho so saith God shall shed the blood of man in vaine,
Shall with the shedding of his blood requite the same againe.
And he that by deceite his^a neighbour shall betraie,
Or shall with guile presumptuouslie his brother seeke to slaie:
He shall not scape, although he to the altare flie.
But^b drawen foorth he iustlie shall without all pitie die.
Such cursed bloodie men Gods plaguē doth follow still;
For wicked King^c Abimelech who was content to kill
His seuentie brothers all the kingdome for to haue:
From iust reuenge he could not long his cursed carkasse saue.
For from a womans hand a milstone downe was sent
Frō off a wall: which with the weight his brain pan al to rent.

*Gen. 9. 6.
a Exod. 21. 14.
Numb. 35. 20.
The blood of
man is of so
great price
with the Lord,
that he wil not
onely require
it of men, but
also of the very
dumbe crea-
tures. Gen 9. 5
b Ioab the wil-
full murderer,
was taken frō
& raigned as*

the altar by Salomon & slaine. 1. King. 2. 31. c Abimelech slew 70. of his brethren, & raigned as king Iud. 9. 5 at last he perished by the iust iudgement of God.

And

The French Historie.

Iudg. 9. 53. 54

a Triphon being Tutor and chief counsellor vnto yong king Antiochus, and hauing deuised with himself a plot of conspiracie to kill his master, thoght that Ionathan being hie priest of the Iewes, would be a hinderance vnto this attempt, being a friend vnto Antiochus. Therefore Triphon feigning great friendship vnto Ionathan, with flattering words so trained him by trust, that hee perswaded him of 40. thousand men which Ionathan brought with him, that he should sende awaie all sauing one thousand :

with which small companie when he was entered into the Citie Ptolemais vnder trust of assured promise to haue the Citie deliuered vnto him by Triphon : and being come within the gates, hee was by Triphon taken prisoner, and all his men slaine. 1. Maccab. 12. 41. Iosephus Antiquit. Iud. lib. 13. cap. 10. *b* But Triphon enioyed not this trecherie long : for he was still cruellie pursued by Simon the brother of Ionathan, & at last in Apania was taken & put to the sword. Whose trecherie was a right picture of K. Charles his Villanie. *c* Aristobolus after he had put his mother & brother to death, greued in conscience, fell into such horrible extremitie, that blood came from him both by vomit & otherwise til it brought him to his end. *d* The Image of K. Charles his iudgment. *e* Charles the 9. by the iust stroke of Gods reuenge, died of bleeding at al parts of his bodie where was anie issue.

And after by his Page was thrust vnto the heart
With sword, lest that a womans stroke his glory shuld subuert.
As *a* Triphon did intrap with face of frendlie cheere
Good Ionathan, to whom he did a faithfull frend appeare :
So did he quicklie feelee the weight of falsed word,
Who shortlie was by Simon *b* slaine, and iustlie put to sword.
I read also of one *c* Aristobolus by name,
Who hath for murder left behinde a blacke & bloodie fame.
For first he did consent with famine for to pine
His mother, for because she would the kingdome not resign.
And also was content by death to make away
Antigonus his brother deere, which was his owne decaie.
For when the deed was done, he felt a present grieve
In conscience for so cruell act ; which then without reliefe
Did dailie so torment his sore afflicted hart,
That fresh remorse did often giue new cause of greater smart.
At length from *d* grislie corse his blood by peacemeale came ;
For brothers blood fro earth did call his blood to quit the same
And thus in fearfull wise he yeelded vp his breath :
So was his fierce & wicked life repaide with worthie death.
Our *e* Charles like vnto this from Gods reuenging hand
By bloodie death, repaies the blood he shed within his land.
From cares, from nose, fro mouth, from hart that was so stout,
Fro euery part his blood was seen, wher blood might issue out.
The man that would not yeeld when men did mercie craue,
For mercie cries vnto the Lord but mercie none can haue.

For he that will not help the poore when they dooth call,
 Shall call himselfe when he hath need, & not be heard at all.
 The heart that was so proud, now feelles the bitter paine
 Whereat he iested when he saw his faithfull subiects slaine.
 The eares that would not heare the poore afflicted crie;
 But greedelie to sucke their blood would credit euerie lie,
 With blood are stopped vp that they shall heare no more:
 Such heavy plagues for wicked men the Lord hath stil in store.
 The mouth that would not speake to doo his brother good,
 In steed of words doth vomit out the clotts of filthie blood.
 The nose that did detest of *Truth* the pleasant smell,
 From filthie heart doth willinglie the stinking blood expell.
 So that we plainlie see, that blood for blood doth craue,
 And he shall not escape that seekes his brothers blood to haue.
 Then cursed be the mouth and ^aman that did perswade
 This wretched King that he was in a good and godlie trade,
 In that he did by guile the godlie so allure:
 And afterwards by treason did their wished death procure.
 Much like said he you be to ^bLewes which heretofore
 Said in the Latine that he knew one sentence & no more.
 Which was; *That he which Truth in words will alwaies bring,*
And not dissemble; knoweth not the skill to be a King.
 Naie ^cthis was rather like the red and cruell raigne
 Of ^dMithridates, who did cause of *Romanes* to be slaine
 A hundred fiftie thousand once by message that was sent,
 Whē outwardlie there did appear nothing but frendship mēt.
 The King of ^eArragon like mate of cursed crue,
 By like deceit in *Sicill* once eight thousand Frenchmen slew.
 To ^fPhilip once it was his ruine and his death:
 In that he often brake his oath, and vow of plighted faith.
 Then happie is the man, that timelie can beware
 Of Popish treason, which doth seeme great fauor for to beare.

^a Christopher Thaum Presi-
 dent of the
 Parliament,
 with a wicked
 Oratison com-
 mended the K.
 for that he had
 by treason and
 flattery now o-
 uercome them,
 whom by arms
 he could not
 vanquish.

^b Lewes the 12
 was wont to
 say, Qui nescit
 dissimulare.
 nescit regnare,
 he that cannot
 dissemble, know-
 eth not howe
 to raigne.

^c The riht iudg-
 ment of the
 godlie concern-

ing this bloodie act. ^d Mithridates caused with one letter 150000. *Romanes* to be slaine. ^e Peter of
 Arragō slew 8000. Frenchmē. ^f Philip of Macedon suffered miserie by breaking often his oath.

The French Historie.

*The Conclu-
sion of the
French Pil-
grime vnto
the English
man.*

NOW haue you heard at large the chiefe of bruted broile,
That lately for the *Truth* hath bin in *France* my natie soil.
The Lord grant *England* peace and mercie from above,
That from the *Truth* no trouble may their fixed heart remoue
With wished life and health Lord long preserve and keepe
That Noble *Queene Elizabeth* chiefe Pastor of thy sheepe:
And that she maie finde out, and hunt with perfect hate
The Popish hearts of fained frends before it be too late:
And that in wofull *France* the troubles that we see,
To *England* for to shun the like, may now a warning be.
And where our wound is seene as yet so fresh to bleede,
Lord grant to *England* that they maie in time take better heede.
Now sith you doo perceauce of *France* the wofull case;
Good sir I pray you giue me leaue to seeke some other place.
I feare that I haue staid and charged you too long,
In warping forth these bloodie broiles in rude & rustick song.
Not so good frend, but if with me thou wilt remaine;
I shall not think it anie charge, nor count it anie paine
To heare and keepe thee still: but if thou wilt depart,
For thy discourse take this reward, & thanks fro trendlie hart.
And so (my frend) farewell, Lord shield thee from annoy,
And grant vs al that we may meete with Christ in perfectioy.
Amen.

*The Eng-
lishman to
the French
Pilgrime.*

*Lord Iesus Christ, the praise be thine:
For blessing of this worke of mine.*

Anna Downriche.

Ame God the praise.

*Veritie purtraied by the French
Pilgrime.*



From Seate supernall of cœlestiall Icue
 Descended Truth, deuoid of worldlie Weed;
 And with the brightnesse of her beames she stroue
 Gainst Sathan, Sinne, & Adams fleshlie Seed;
 Reproouing wrongs, bewailing worldlings need;
 Who thinke they swim in wealth (blinded by guile):
 Yet wanting Truth; are Wretched, poore & vile.
 The World reproou'd; in rage attempts hir wracke,
 Sathan assists, malicious Men deuise
 Torments for Truth, binde scourges at hir backe,
 Exclaime against hir with blasphemous cries;
 Condemning hir, exalting earthlie lies:
 Yet no despitte or paine can cause hir cease;
 She Wounded, springs; bedeckt with crowne of Peace.

FINIS.